

Evangelical Christendom

"Unum
Corpus
sumus in
Christo."

Mar.-April, 1917.

War and National Evils.*

YESTERDAY I came across a sermon preached a few weeks ago in Westminster Abbey by the Dean of Westminster, which seemed to me to express very well what we need to be reminded of, that is, how very much we have to thank God for at this time. May I be allowed to read a few words from that sermon? "If it be true that the turning-point in this terrible world-conflict has been reached, then this day we have reason most humbly, most prayerfully to make our thanksgiving to Almighty God. Not ours was the act which opened the floodgates of hideous bloodshed. We entered upon the encounter hating it, unprepared, protesting, reluctant. Slowly, steadily, unitedly the loeway has been made up. This is a war of a kind wholly different from its predecessors. It is waged on the German side for the domination of the world. It is waged on our side for the liberty and independence of small nations, for the defence of the whole Empire, for the deliverance of France and Russia from brutal invasion. The losses we have suffered we have suffered for no low and selfish object. Again and again our leaders have stated what it is. We have spilled the best blood of our people for a sacred cause, and until it is attained there can be no real peace. Render this night upon your knees thanksgiving to God for the united determination of our people and of our brethren beyond the seas."

Then the Dean goes on to remind us that there may yet be great sacrifices to be endured, and he adds: "Slowly, surely, and gradually the work of the Navy and of the Army has begun to produce its inevitable issue. The scale has begun to turn. Let not this time pass without pouring out in solemn dedication your passionate thanksgiving for the mercies already granted, and for the hope that has begun to grow."

While we thank God that we do see a brighter prospect to-day in the general outlook, we can still look back with deep thankfulness also for the fact that this War is not of our seeking, and that we intervened in a righteous cause. We may,

* Address given at the Queen's Hall, on Monday Afternoon, March 5th, 1917.



SIR T. F. VICTOR SUXTON, BART.

A Vice-President: World's Evangelical Alliance
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I think, compare our attitude in this War as a nation with that of our enemies, and we cannot but recognise the fact that Germany has disregarded, and is disregarding, the laws of God in her public policy and action. But do not let us forget that there is another side to the question. Germany is disregarding the laws of God in her public actions: but are not we as a nation disregarding His laws in the moral sphere, in our personal and social life? We surely cannot rightly expect to have the victory we long for at God's hands, unless we are His allies in the great conflict for righteousness in the world?

When we look out upon our nation, and remember some of the blots on our national life, we may well ask whether this War is not dragging on because we are so slow to recognise these evils, so slow to amend them, and so slow to turn in repentance to Him. I think our great object in meeting on these occasions should be to plead with God for an awakening to these national evils, and for a right judgment to put them away.

There is another evil greater still, and here, again, I think I can best express it by quoting from the same sermon that I referred to just now. The Dean says: "It is a hideous rebuke to our religion and our morality to hear of the vast hospitals that are required to deal with the disease and enfeeblement of our men, which has resulted from profligacy and immorality. At a time when every doctor and nurse and hospital is needed for those who have sustained terrible wounds in battle with the foe, it is piteous and miserable that all this vast medical equipment and accommodation is being required because ignorance, dissolute selfishness, or vicious lack of self-control have been visited with this physical and moral evil that eats out the heart of mankind, and saps the potential strength of brain and nerve in generations yet unborn. It fills one with a sense of shame that in contrast to the service of the women of the land we should see in our towns and near our camps the outbreak of immodest and immoral excitement on the part of young girls, whose whole object in life seems to be to waylay and entice passing soldiers either to folly or to vice. It has been an unlovely feature in the country's experience during the past year. I could wish that our brothers from Canada, Australia, and New Zealand had been spared

an impression which must make them realise that morally things are not all that they should be in the mother country." Then he adds: "The men have a right to be protected, if protection can be given, both from themselves and from an enemy worse than a Prussian foe." Those words may serve as a reminder to us to join in most earnest prayer that this terrible evil may be dealt with, and that we may come out of this trial cleansed of that dark blot upon our national character.

One other matter I may mention, perhaps the most important of all, and that is, the sad lack of true religion throughout the country. In the early days of the War it looked as if there was an awakening to the reality of God and to the blessings of prayer. But that general sense seems largely to have passed away, and we have to grieve that there is so little recognition of what Prayer can do, so little recognition of God's Word and God's Day. I am not ignorant of the difficulties that surround the question of Sunday in these strenuous days: there is a great deal of work that must necessarily be done on Sunday; but I do think we need to pray that what is not necessary may be avoided, and that we may not drift into disregard of the day God has given us for rest and worship.

We realise that after the War our country will be a different one. But we ask ourselves anxiously, Is it going to be a better one? God grant it may be. It depends very largely upon the prayers of His people now. But if sometimes our hearts fail us, and we wonder whether the improvement is really coming, then it is that the hope of Christ's return shines like a star in the darkness. However dark the outlook may be, we believe, as we read together just now, "The Lord shall reign for ever and ever." He must reign, and His enemies shall be put under His feet. Thank God, it is not only in the future state that we believe this is coming to pass; for the time will come when it shall be said, "The kingdoms of *this world* are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever." So, if we are tempted sometimes to depression, we may look to that bright hope, and know that the time is coming when these terrible evils shall be overcome, and He shall reign for ever and ever.

T. F. VICTOR BUXTON.

Notes.

After the War.—The First Call.—In our last issue we drew special attention to a pregnant article, entitled "A Council of the Churches," contained in *The Contemporary Review*. The writer of the article, Dr. Scott Lidgett, who is also Editor of *The Methodist Times*, returns to the subject of Church Unity in *The Methodist Times* of March 8th. It may be taken for granted that all movements at home and abroad in the interests of closer union and co-operation amongst Protestant and Evangelical Churches and Christians are followed with interest by the World's Evangelical Alliance. After the War, the present call upon the forces of Christianity to reconstruct their line, and to advance in the spirit and power of their Divine Leader against the forces of evil, will be heard with greater urgency.

The achievement of Christian Unity is the most important concern of the present day. How far it can be consummated in the direction of corporate Reunion without the sacrifice of things essential remains to be seen. Attempted or consummated Reunion, on the basis of a suppression of all truths or things which are at present the cause of disunion, is not Christian Unity at all. The union or association of churches in varied forms of social activity is desirable and essential, under prevailing conditions, in our large cities and towns. But, putting first things first, the unity for which our Lord prayed, and which so many desire to see consummated now and perpetuated after the War, as one beneficial result from the great sacrifices made, is the unity in which truth and love are vital forces, leading to the exaltation of Christ, the mutual love between His followers, as such, in whatever church or nation they may be found, and the sanctification of the whole body of believers through the Word and the indwelling power of the Holy Spirit, "until we all come in the unity of the faith and of the knowledge of the Son of God" to "the building of God, the house not made with hands eternal in the heavens." Many who are following influences and movements which are at work, silently or otherwise, in the direction of Christian Unity, realise how important it is that this Divine ideal should not be lost sight of, and earnestly desire that in reconstructions which must inevitably follow this distressing War, it should find first place in all human ideals and designs, however glorious and great, to remedy the scandal of "our unhappy divisions."

Kikuyu, and the excellent spirit of Christian unity which prevails in the Mission Fields, are a first charge upon the common-sense and statesmanship of those upon whom is devolving

the preparation of plans and the elucidation of problems concerning spiritual matters after the War. Unless an abortive attempt is to transpire to impose upon mankind the deplorable divisions of Western Christianity, a settlement in regard to this and other matters affecting Christian Unity, but held in abeyance, must be arrived at on the part of responsible Church leaders at home. After the War, too, and immediately related to the call to Christian Unity, the subject of Evangelisation will press forward. Already we regard it as a most vital interest, whether viewed from the standpoint of the solemn times in which we live, the approaching end of the age, and the personal return of our Lord, or from the standpoint of the general neglect of the fundamentals, and particularly the doctrine of Conversion, which has been allowed slowly to creep into our pulpits, to permeate religious organisation, and to paralyse the spiritual testimony of the Church. Social regeneration has come to be regarded as all that is necessary, with disastrous consequences.

Another aspect of Christian Unity after the War relates to the subject of Peace. We wish it were possible to predict a new era of Peace when the present conflict closes. We have no wish to pose among pessimists; we wish well to all who are engaging in conference and action to devise practical steps towards the abolition of Militarism and of War, and by the creation of international machinery to avert in the future international suspicions, to effect the settlement of international disputes, and the preservation of healthy international relationships by far-reaching treaties for the avoidance of war and the maintenance of international peace and goodwill. In so far as such proposals emanate from wise and definitely Christian minds, there is ground for hopes of a measure of success. Innumerable practical problems arise in any consideration of the subject, and whatever the mind and will of God may have in store for us and the other nations of the world after the present War, it cannot be denied that only the greatest benefits can arise from a more complete international understanding, if it can be attained; but it should not be overlooked that a most important factor centres in the union of the Christian forces, and greater emphasis upon the spirit and practice of Christian co-operation evidenced by the world interests of the World's Evangelical Alliance.

Co-operation in the Mission Fields.—Closely linked to the subject of our first Note, we record with thankfulness and gratitude to the

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lecturer a notable conference held at the Alliance House on Thursday, March 18th, when Miss G. A. Gollock, assistant editor of *The International Review of Missions*, read a paper on the subject of "Pulling together at Home and Abroad: a Study of Missionary Co-operation." The paper referred to is contained in this issue of EVANGELICAL CHRISTENDOM. We doubt not that its study will be found helpful, particularly by readers of this magazine, the number being large, who are working in remote parts from home. Sir Andrew Wingate, K.C.I.E., presided on the occasion, the Drawing-rooms in the Alliance House, which are capable of seating one hundred or more persons, being filled, those present including official representatives of the Church Missionary Society, the British and Foreign Bible Society, China Inland Mission, South American Missionary Society, the Evangelical Union of South America, and other missionary bodies. An interesting discussion followed the reading by Miss Gollock of her paper.

Whitsun Call to Prayer.—The Council of the Alliance have been giving careful consideration to the subject of the opportunity presented by the season of Whitsuntide for the concentration of prayer for Christian Unity. As a result, an important Appeal, influentially signed, is being circulated. The appeal in full is printed elsewhere in this issue of EVANGELICAL CHRISTENDOM. The hope is expressed that this call to Prayer for a greater realisation of the presence and power of the Holy Spirit, the growth of Christian Unity, and for spiritual revival will be widely responded to. The fact that Whit-Sunday, May 27th, is set apart for the purpose provides special opportunities for individuals as well as for churches heartily to carry out the requests contained in the Appeal. It is not proposed to issue special topics for prayer in this connection, but as a help to private devotion and to emphasis on the subjects in public worship, it is suggested that the seventeenth chapter of St. John's Gospel might well be made a particular study on the appointed day; also that in places of worship where the Lectionary is not fixed, and at family worship, the chapter referred to might profitably be read.

United National Prayer.—The Queen's Hall Meetings.—Since the last issue of EVANGELICAL CHRISTENDOM, two further days of Intercession have transpired at the Queen's Hall. On both occasions unusual severity characterised the weather over the week-end, snow and severe frost prevailing. Despite this, very large attendances have to be recorded. The meetings throughout maintained the high level of spiri-

tnality and power which have characterised them from the first. At the March meetings Mr. Gooch was able to intimate the receipt of a letter from Admiral Jellicoe expressing his deepest sympathy with the movement; and since then further letters have been received from some in high command, including messages from General Sir W. Robertson and General Sir H. L. Smith-Dorrien—both messages expressing hearty appreciation of and warm sympathy with the movement generally.

Mr. Donald Maclean, M.P., on "Pilgrim's Progress."—At the morning meeting, on March 8th, the chair was taken by the Right Hon. Donald Maclean, M.P., who is an official of Marylebone Presbyterian Church (Rev. R. C. Gillie). Mr. Maclean occupies an important place in the Councils of the Empire, being Deputy-Chairman of Committees of the House of Commons and Chairman of the House of Commons Tribunal. He is, of course, a Privy Councillor. It is a great and glorious thing to find those thus placed in honoured positions ready and willing to avow their faith in the power of prayer and the person of Christ. Mr. Maclean's address from the chair was a touching one, and we quote it in full:—

I was reading last night a favourite book of mine—and, I think, of everybody else who knows anything about it—"The Pilgrim's Progress"; and I alighted upon that portion of it which describes how Christian and Hopeful fell into trouble in Doubting Castle. You will remember how Giant Despair, after having left them sore with many stripes by reason of the use of his famous crabtree cudgel, came to see them in the morning, and suggested to them that the best thing they could do was to make away with themselves, because, said he, "Why should you live when life is attended by so much bitterness?" They replied to him, simply asking him to let them go; and, as I think the words run, "He looked very ugly upon them, and rushed at them to make away with them himself. But it was a sunshiny morning, and in sunshiny weather he sometimes had fits, and he lost the use of his hand."

It is a very dull day outside. But this morning, when we unlocked or opened our front doors, not only physically, but the front doors of our hearts with "the key of promise"—I am certain that Giant Despair had one of his fits, because for us, at any rate, it was a sunshiny morning.

I want to say a word or two on a question which, in the sort of task I have to do every day of my life, I feel very deeply—the question of Individual Responsibility. People have long been accustomed to look to public authorities, to Parliament, to the Municipality to do things for them, to right wrongs, and to redress grievances; and sometimes—if you will excuse me talking about myself—when I sit at the work

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I have to do in the House of Commons, and see a bit of legislation unrolling itself before me, mixed up as it is with great ideals, and knocked about by doubt and fear and anger, I just wonder why, with all this play of human forces around us, people put so much faith in Acts of Parliament, and in doings and sayings of Municipal Authorities, when the real remedy for all these difficulties lies within ourselves.

We all, I am sure, are filled with pain, to put it mildly, at the revelations the last few days have disclosed to us of the terrible inroads of the abuse of alcohol; and I am confident we all hope, now that the House of Commons has put itself into line with an ordinary club or public-house, that we may expect something more drastic and definite to be done. While we wait and discuss about the various suggestions that are made, there is one thing that could be done to-morrow by a stroke of the pen of the Liquor Control Board: it is to close every public-house and every club on Sundays for the sale of intoxicating liquors.

But the great thing is this. While that could be done, what could we do? I do not know how everybody in this hall stands this morning; but if everybody accepted a portion of the burden of individual responsibility which rests upon each of us in this world crisis, that and other problems would be settled in twenty-four hours. I sometimes feel that with regard to the great matter of the Christian Religion, I believe in organisation as much as anybody; you cannot do great things without organisation. But unless there is with that organisation a deep sense of personal responsibility as regards the Name which we bear, our organisation is of little avail. I am not quite certain that that may not be responsible for the position which Christianity holds to-day in the midst of those who do not call themselves by the name of Jesus Christ.

I see on the Programme a great saying of Abraham Lincoln. It reminds me of another great saying of his: "No nation can exist half-slave and half-free." The world can never be redeemed by a Christianity which is half-Pagan. Too much blame, too much responsibility I would say, is thrown by us on circumstances. You and I remember that when the Prodigal Son came home again, he did not greet his father with a long recital of the temptations to which he had been subjected, owing to the defective social conditions of the "far country." His message was, "Father, I have sinned." And in this great struggle in which we are engaged we shall not lessen the burden of our national responsibility for our sins by dwelling upon the enormity of the iniquities of Germany. We have to bear the burden of our own sins.

What is the hope of the future—what is the hope of to-day? Surely it is this—the number of men and women who at the end of this War shall carry out in their individual lives the principles of God's will on earth. How is that to be done? Well, I suppose I am old-fashioned; but, after all, it comes down to the one thing—*individual regeneration*, our responsibility in that matter; not the responsibility of the man or the woman sitting next to us, but *my own*. And, I confess, as far as I am concerned, that the secret

is to be found in simple faith in our Lord Jesus Christ, interpreted by the well-known words:

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

"E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

The War and Sacrificial Death.—We announce the issue by the Alliance of two new booklets, attractively printed in a size convenient for enclosure with correspondence. The first of these booklets is entitled "The War and Sacrificial Death." It deals with a solemn subject. The writer does not hesitate clearly to expose the mischievous doctrine and statements that a soldier's glorious death on the field of battle can atone for the sins of his past life. We fear that the subject has been exploited to a considerable extent by those whose misdirected feelings of patriotism or misguided sentimentality are absolutely opposed to the clear teaching of the Word of God concerning *ALL*—soldiers and civilians alike.

The second booklet contains the address entitled "The Secret of Victory," given by the Chaplain-General, Bishop Taylor Smith, at the Queen's Hall, on New Year's morning, January 1st. The booklets in question can be obtained from the Offices of the Alliance, at one half-penny each, or four shillings per hundred, post free.

The "War Shrines."—Another subject not approached without meeting difficulty is that of the "War Shrines" now being erected in various parts of the country, and notably in London and the surrounding districts. The World's Evangelical Alliance has never allied itself to negative Protestantism. It does not seek to raise money or to carry on propaganda in the interests of hatred and malice towards all and anything which may happen to pertain to Roman Catholics. Its testimony and work in this connection are positive. It believes in "the expulsive power of a new affection," in the triumph of good over evil, truth over error; and consequently it seeks by the presentation of the positive truth of the Gospel, and the love which is, or ought to be, inseparable from that truth, to win Roman Catholics rather than repel them. On the other hand, the Alliance has never suppressed protest when, after careful consideration by its Council, that body is persuaded that official protest is called for. The "No Temere" Decree is a more recent instance of such action by the Alliance, a subject which still engages its vigilance, and is not likely to be lost sight of.

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The inception of the "War Shrines" scheme appears to have been connected with an irresponsible evening newspaper. If we are correctly informed, the original suggestion was for "Rolls of Honour" to be erected, to contain the names of those in various parishes or districts who had gone forth at the call of King and Country to the help of weaker nations and for the establishment of right over might. It appears that the original idea has been exploited, and what was originally in keeping with British tradition and honour to its brave citizens has become, by inference, if not in fact, an objectionable movement on the part of some to institute Wayside Shrines containing crucifixes, images of the Virgin, and other objectionable features, as well as to inculcate prayers for the dead. The situation is receiving attention by the Alliance, and whatever assistance it can give to the suppression of Ritualistic and Roman Catholic devices will be given.

The Sunday Question.—We touched upon the subject of Sunday desecration in our last issue, with particular reference to Sunday evening secular entertainments for soldiers and sailors in uniform. We have received considerable correspondence on the subject, with some expressions of thankfulness for our outspoken statements. Beyond this, the subject has been receiving the attention of the Council of the Alliance with a view to some positive move being made, if possible, to counteract the evil referred to. We cannot say more at present.

The subject of Sunday observance has been raised in another connection by an authoritative statement on the part of the Archbishop of Canterbury concerning Sunday labour on the land. There will be many who will regret the issue of this statement. It may be defended on various grounds, and we note with thankfulness that the Archbishop clearly stated that no one whose conscience forbade Sunday labour should be coerced or compelled thereto. Foolish talk in the newspapers, largely occupied with the argument, as old as that concerning Cain's wife, that "the Sabbath was made for man, and not man for the Sabbath," may be brushed aside as the musings of the ignorant or irreverent. The Sabbath truly was made for man, and this fact is supported on scientific and medical testimony upholding the necessity of bodily and mental rest, equally as the Bible upholds the necessity for spiritual activity in worship and instruction—the main purpose for which "the Sabbath was made for man." The Archbishop's pronouncement would cause less concern to the thoughtful if the duty of attendance at God's house had been insisted upon. Unfortunately, license such as that given by the Archbishop's pronouncement is gladly received and forthwith abused by those

who either never attend a place of worship, or, if they do, who give one-twelfth of the Lord's Day to spiritual exercises, and eleven-twelfths to the pursuit of selfish pleasures.

Lord Polwarth.—It has been a pleasure to receive from our President, Lord Polwarth, the following letter, which will be read with interest. Although in retirement, the letter evidences how keenly his Lordship follows the varied interests and work of the Alliance and its many achievements:—

"DEAR MR. GOOCH,

"I cordially sign the Whitsuntide Call to Prayer.

"The subject of the Holy Spirit's Power and Work has been much on my mind of late. Curiously my mind has been helped by a little book by a Roman Catholic Bishop which I once fell in with. It was by Mgr. Landet, Archbishop of Rheims, and addressed to young people. Of course, there are expressions one may object to, but in the main it clearly teaches the need and work of the Holy Spirit.

"I well remember the remarkable influence of a well-known book by the Rev. W. Arthur, 'The Tongue of Fire.' That book had a marvellous influence, and led to a definite trust in the Holy Spirit which brought about the revival of religion.

"This is what is now wanted universally, and will cause a rise in spiritual religion above all denominations and churches. Most heartily do I join in this reminder, though I do not deem external union so important as a deep vital union in the Spirit, which may be manifested in all Christian Churches, purifying and leavening them all, and shedding abroad a spirit of holy love which shall surmount all diversity of external practice.

"I wish I could have been at some of the meetings for prayer, but my deafness prevents me hearing at public meetings, and, indeed, Church service. But the Spirit knows how to minister to our deepest needs.

"Yours very truly,

"POLWARTH."

The Late Colonel Granville Smith.—We record with the deepest regret the passing of Colonel Granville R. H. Smith, late Coldstream Guards, at the early age of fifty-seven. Colonel Granville Smith, who was a member of the General Council of the World's Evangelical Alliance, will be remembered as a gallant Christian gentleman in every sense of that word. Whether in his exalted position as a courtier, or as a soldier, his simplicity of faith in Christ and constant testimony to the power of prayer were ever present. He made the greatest as

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well as the smallest things a matter of prayer, whether it was arranging a State function, or the details of personal daily life. We recall a visit he paid to the Alliance House not so long ago, and the inspiration which his visit imparted as he discussed the interests of the Alliance, in which he took deep interest. We record his early death with the deepest sense of loss. The General Secretary represented the Council of the Alliance at the Memorial Service held at St. Paul's Church, Portman Square, on March 14th, among those present being the Earl of Stamford, representing Lieut.-General Sir Francis Lloyd, Commanding the London District; Major-General Viscount Palmouth; Colonel Richmond, of the Regiment; Sir T. P. Victor and Lady Buxton, Colonel the Honourable George and Lady Mary Crichton, Lieut.-General Sir Alfred Codrington, and others.

Annual Meeting, May 17th.—We remind our readers that Thursday, May 17th, at 3 p.m., is the date of our Annual Meeting. Following the example of sister Societies, it has been decided to forego a large public meeting this year; hence, will all please note that the Annual Meeting will take place at the Alliance House, 19, Russell Square, W.C., at 3 p.m. on May 17th. On the same day, at 2.15 p.m., the ordinary General Business Meeting (of Members only) will be held at the Alliance House to receive the accounts and balance sheet and reports of the Executive Council and the Auditors; to elect the Honorary Officers and the General and Executive Councils; to appoint the Auditors and fix their remuneration; and to transact any other ordinary business of the Association. This meeting is for the transaction of formal business only.

The Passing of Mildmay.—On another page we have drawn attention to the passing of Mildmay. The hallowed and happy associations connected with the Conference Hall and grounds will for the future exist in memory only. The Council of the World's Evangelical Alliance have been giving careful consideration to the subject of the reconstruction of the Mildmay Conference, and it is hoped that the decision to arrange in London a two-days' Conference on Mildmay lines, but with a more comprehensive outlook, either in June or July next, will meet with approval and widespread response. The moment seems opportune for such action, for we must remind our readers that not only has Mildmay become a memory, but Dr. Campbell Morgan's impending departure for Australia, and the exigencies of the War have rendered it impossible for the Mundesley Bible Conference to be arranged. Further, the restrictions on railway

travelling have made it necessary for the Trustees of the Keswick Convention to announce that that hallowed season of fellowship and conference cannot take place this year. In all the circumstances we hope that the arrangements which are now being considered and made for a united conference in London during June or July next will arouse unexpected interest.

A Day of National Prayer?—Much more than we can tell our readers has transpired since the last issue of EVANGELICAL CHRISTENDOM concerning the appointment by Royal Proclamation of a Day of National Prayer. We can, however, inform them that in order to obtain a pronouncement by the Government on the proposal, the following question, addressed to the Prime Minister, was prepared, and by request of the Council was asked by Mr. Noel Buxton in the House of Commons on Wednesday, March 28th. The reply to the question is attached. We do not comment on it at present further than to say that the decision is very unsatisfactory, and will cause widespread disappointment. The whole subject is being reviewed, and further action is being taken by the Alliance.

MR. BUXTON asked the Prime Minister: Whether he has received memorials and communications from representative sources praying for the appointment by Royal Proclamation of a week-day of National Prayer for Victory and a speedy termination of the War; whether such an appointment is likely to be made, and when; also whether, if a week-day is considered undesirable for such an appointment, he is prepared to recommend to H.M. the King that Accession Sunday, May 6th, or another date being a Sunday, be appointed by Royal Proclamation a Day of solemn and National Prayer.

MR. BONAR LAW: The Prime Minister has received the communications referred to, but the Government are not prepared to adopt the suggestion in the question.

The New Russia.—The Council have forwarded the following message to Prince Lvoff, Premier of Russia: "The Council of the British Organisation of the World's Evangelical Alliance sends to the Duma greetings, and to the Russian peoples this expression of its heartfelt congratulations upon the establishment among them of free institutions, also its hope that the door of liberty and progress now open will lead to the recognition throughout the Russian Empire of full religious liberty of worship and to the furtherance of the Gospel of our Lord Jesus Christ."

Spanish Evangelical Alliance.—We have received an interesting letter from Spain, an extract from which will be read with interest. The

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letter is dated March 24th, and is from an official source :—

"You will be glad to know that, missing as we do the enthusiastic leadership of Mr. Summers, our work is being maintained, and makes fair progress, new members being added to our rolls every month. The circumstances are such that the need of an Alliance was never so felt. The clericals are doing all they can to annoy the Evangelicals and to rob them of their already too limited religious liberty.

"A very notable case, recently occurred, was that of San Sebastian, where the body of a twelve-years-old girl was taken from her Evangelical parents by order of the archpriest, and buried in the Roman Catholic Cemetery, against the will of them, on the pretence that the girl, having been baptized in the Roman Catholic Church (her parents being Roman Catholic at that time), and having made no abjuration of the Roman Catholic faith, she was still a daughter of the Church. It must be taken into account that the girl had been educated in the Evangelical school, attended regularly the Sunday-school and the services of the Evangelical chapel, and was visited in her last illness by the Pastor, D. Angel Digón; in fact, her only connection with the Roman Church was her infant baptism. The appeal of the father before the civil governor of the city was unavailing, this authority bending before the archpriest, and giving as a reason that "it was the exclusive faculty of the Church to decide who were entitled to the *spiritual privilege* of being buried in sacred ground." The parental rights are of no account whatever. A deputation of the Alliance made a visit to the Ministro de la Gobernación (Home Secretary), and handed a Memorandum of the case, but no answer has yet been received.

"On the other hand, a victory was obtained in the case of Colonel Labrador. While the question was pending of a conclusive solution in Parliament by the passing of a Bill which will make voluntary the attendance of members of a Marine martial court to the Mass of the Holy Spirit, the Minister of Marine (Navy Secretary) issued a Royal Order dispensing from attendance those who did not want to do so. This brought against him a hot interpellation from the Archbishop of Tarragona (the second prelate in Spain) in the Senate, to which the Minister made an able defence of the spontaneous and voluntary character of all religious acts, showing that he understood far better than the Archbishop the way to foster a truly reverent and religious spirit. So the matter stands for the present—attendance at the Mass of the Holy Spirit being voluntary till a Bill on the matter is passed through the Parliament. The measure will favour others, since our brother Colonel Labrador has already reached the age to retire from active service, and is now safe, we expect, from any more troubles of this kind."

Is the Bible in Danger?—Dr. R. A. Torrey, Dean of the Bible Institute of Los Angeles, U.S.A., contributes an able and timely article in reply to this question to the April issue of *THE KING'S BUSINESS*. We quote from the article :—

"There are two classes who think that the Bible is in danger: First, there are those who think it is in danger because they are glad to think so; because it gives their consciences some little consolation in a life of sin to think that the Bible will not stand. But there is another class who fear the Bible is in danger, and it is with great reluctance that they think that it is; they love the Bible, they would be glad to believe the Bible, but they are afraid the old Book must go. Let us then honestly face the question, Is the Bible in danger? I will not deny that the Bible has enemies, and most able enemies, most persistent enemies. Eighteen years ago, when Colonel Ingersol suddenly died, there were many who breathed a sigh of relief, for they thought that the most dangerous enemy of the Bible was gone. But Colonel Ingersol was not the most dangerous enemy of the Bible. There were more dangerous enemies of the Bible even during his lifetime than he himself was, and there are far more dangerous enemies of the Bible than he to-day. They are more dangerous because they do not make the mistake that he did of thinking that the world would accept caricature for argument, and ridicule for reason, and rhetoric for logic. They are more dangerous also because they do not come out into the open, as he did, and frankly avow themselves to be infidels. They claim, in some sense, to believe in the Bible, but all the while that they claim it they are seeking, consciously or unconsciously, to undermine the faith of others in the absolute inferrancy and authority of the Bible. The most dangerous enemies of the Bible to-day are the college professors and principals of high schools, and even theological professors, who, while they claim to be endeavouring to establish faith upon a broader, and therefore better, basis, are all the time attempting to show that the Bible is full of errors and not in accord with the assured results of modern science and history. These enemies are legion, they are found practically everywhere, many of them are able men, and some of them are brilliant men, and they have formulated a skilfully planned campaign against the Bible. Nevertheless, the Bible is in no danger. There are six reasons why the Bible is not in danger :—

- I.—Because the Bible has already survived the attacks of more than 1,800 years.
- II.—The Bible is not in danger because it meets and satisfies the deepest needs of man in every generation.
- III.—The Bible is not in danger because there is nothing else to take the place of the Bible.
- IV.—The Bible is not in danger because it has a hold that cannot be shaken, on the confidence and affection of the wisest and best men and women.
- V.—The Bible is not in danger because it is the Word of God.
- VI.—The Bible is not in danger because any honest and earnest seeker after truth can find out for himself that the Bible is God's Word."

THE NATION AND THE WAR.

SUGGESTED TOPICS FOR PRAYER

FOR PRIVATE USE, OR FOR GUIDED INTERCESSION AT PUBLIC
UNITED PRAYER MEETINGS.

(Used at the Queen's Hall Meetings.)

Arranged by the World's Evangelical Alliance.

[Let us remember the Presence of God and lift up our hearts to

God the Father, to Whom we pray ;
God the Son, through Whom we pray ;
God the Holy Ghost, in Whom we pray.]

"If two of you shall agree on earth as touching that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My Name, there am I in the midst of them."

¹ [Let our prayer and thanksgiving centre round the War.]

LET US THANK GOD

For the sure conviction that our cause is righteous.
For the heroism of our men on sea and land.
For all those who have given their lives for their Country.
For the self-sacrificing labours of so many men and women at home.
For courage and help given to our soldiers and sailors.
For successes granted to us and our Allies, and for further answers to Prayer to come.

LET US PRAY

For our King, the Government, and those who bear command, that God may uphold them and grant them gifts of wisdom and courage.
For all who are serving in the King's forces, whether by sea, on land, or in the air.
For all among them whom we personally know and love, that God will protect them in all dangers, whether of body or soul and, if it be His will, bring them back to us again in safety.
That He will grant to the wounded and the sick, the prisoners and the mourners, His comfort and help, and that those who do not know Him may be brought through their trials and sorrows to feel their need of Him and find Him.
That God may soon give us Peace and, if it be His will, a great victory over our enemies.

[Let us now pray for our Country.]

LET US THANK GOD

For the call to repentance and newness of life that has come to our Nation through the war.
For the fuller understanding and practice of intercessory prayer.
For deepening fellowship amongst the disciples of Christ.
For the stirrings of conscience in our nation in respect of certain grievous sins.
For all the evidences that the Spirit of God is working in the Nation at this time.

[Let us pray in an act of Confession.]

"All we like sheep have gone astray, we have turned every one to his own way."

EVANGELICAL CHRISTENDOM.

LET US CONFESS

That the disciples of Christ have themselves been so unfaithful to their Lord.

That we have so little used the opportunity of prayer, and that we have so neglected Thy Word and Sacraments.

That our witness for Christ has been so often weakened by the inconsistency of our lives.

Our false National pride and boasting.

All National contempt of God's Word and commandments.

The spirit of class prejudice and exclusiveness.

Commercial dishonesty and unrighteousness in business.

Acquiescence in conditions of living and labour which deny opportunity of true human life.

Intemperance in food and drink.

False standards, unreality, and hypocrisy.

Let us pray for God's blessing upon all efforts to extend the Kingdom of Christ in this country.

Let us pray also for the work of all the Missionary Societies, and all Missionaries labouring in the Foreign field.

LET US PRAY

That many may enter into new life in Christ, that the careless may be solemnized, and the disheartened encouraged and cheered.

That all our religious leaders may have at this time the needed wisdom and understanding in turning the newly awakened forces of devotion and service to the furthering of Christ's cause.

That great faith, wisdom and courage may be given in dealing with the grave moral evils of the day.

That we may be shown how we may serve Christ better, that daily we may bring our five barley loaves and two fishes to Christ to be multiplied.

That the power of Christ may be shewn in the weakest places in our lives.

That we may be delivered from the bondage of past failure, sin and unbelief.

That Christ may give to His Church a new vision of her possibilities in Him, and courage to accept the conditions of fulfilling them.

That the Church may be possessed with a real desire to evangelize the world, and may realize more and more what such evangelization means.

That in this day when Christ is so specially dealing with His Church, and calling her to great victories in His Name, we may be filled with faith and with the Holy Ghost.

"Thy kingdom come, O God ;
Thy rule, O Christ, begin ;
Break with Thine iron rod
The tyrannies of sin.

We pray Thee, Lord, arise,
And come in Thy great might
Revive our longing eyes,
Which languish for Thy sight."

WHIT-SUNDAY, MAY 27th, 1917.

Call to United Prayer

*for the greater realisation of the Presence and Power of the Holy Spirit ;
the growth of Christian Unity ; and for Spiritual Revival.*

There is in many hearts to-day a hunger for Christian Unity. The feeling grows that if the Churches cannot draw closer under the pressure of our common need, the disgrace of our divisions will deepen into tragedy. Not only Christians, but all who have any sympathy with Christianity, are conscious of the same desire. It is present in different quarters, sometimes as an unuttered craving, sometimes as an intermittent cry, often as a deep-voiced demand.

This hunger for closer fellowship is not entirely unsatisfied. There are tokens of the working of the Divine Spirit towards Unity. A growing sympathy can be traced between the Church of England and the Evangelical Free Churches. The movement towards actual Federation of the Free Churches has not halted and there is promise that it will ripen into a worthy achievement. There seems good hope that the Presbyterian Churches of Scotland will become one. Throughout the English-speaking lands, Christian co-operation is more manifest in many Societies and movements, and definite attempts to survey the grounds of difference and the possibilities of unity have never been so numerous. The churches of the United States of America are moving honourably in this direction.

The World's Evangelical Alliance, which has toiled for seventy years for Christian brotherhood, has watched with thankfulness and hope every faint sign of progress towards the ideal it exists to realise. There has been sufficient progress to forbid despair, but the most expectant among us is painfully conscious of the abiding and apparently impassable barriers between some Christian Churches, the practical difficulties in the way of confiding co-operation, the hindrances to permanent unity. The wisest minds are baffled by the complexity of the problem. That must not deter us from devising

expedient after expedient to promote fellowship, yet our human resources are obviously unequal to the task. Discouragement will be our portion unless we claim and receive the succour of God. We must give ourselves to prayer. Only a fresh endowment of the Divine Wisdom and a new experience of the Divine Love can hasten our laggard steps towards unity. Only Divine guidance can lead us to a unity which will not compromise the faith once delivered unto the saints. Our deep need should give urgency to our supplications.

We know well what we must ask. Any fellowship worth having can only come through increase of life. The unity that is reached or is preserved by external bonds cannot express the essential oneness of the Kingdom of God. Nothing but a reinforcement of energy from on high can avail. If for no other reason, for the healing of the wounds in the body of Christ which is the Church, we must cry to God for increase of life. Fuller love to our fellow believers and to all mankind can only come from fuller experience of the life which is life indeed, and without fuller love all efforts towards unity will be futile or at best be splendid failures.

The Holy Ghost, who is at once the Lord and Giver of life and the bond and ground of Christian Unity, must be our helper. He is the fount of the undying energy which we so deeply require. His life alone can give life or quicken it. From Him come the impulses of love which strengthen the brotherhood of faith. The difficulties which daunt us cannot baffle Him. To Him we must appeal more and more; on Him we must depend for guidance, inspiration, patience, initiative and persistence. Our poverty must enlarge and intensify our prayers to Him Whose resources are inexhaustible.

There is no season of the year more suitable than Whitsuntide for this concentration of prayer for Christian Unity. To multitudes of Christians it is the festival of the Holy Ghost, the memorial of the glad springtime of the early Church. If there are some to whom its associations make no instinctive appeal, they will not hesitate to join with others to whom it is dear. The memory of Pentecost will help us to all seek a fresh inflow and manifestation of the Spirit of unity and life.

The World's Evangelical Alliance therefore sends forth this call to special Prayer for Unity to the Christian Churches throughout the world in the hope that our natural desire for the oneness of the body of our Lord may be strengthened, definiteness be given to our petitions, humility to our hearts, so that receiving the counsel of God, this year of opportunity may not end without some notable advance towards the fulfilment, so long and tragically delayed, of our Lord's own prayer, "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

We therefore recommend that, as far as possible, on Whit Sunday, May the 27th, in all churches there should be special prayer for a new work of God the Holy Spirit in our midst. It is suggested that special sermons or addresses on that day should be devoted to the consideration and exposition of the particular subject, and that this Call to Prayer, to the assembled people, should be read from the pulpit or platform. It is hoped that the practical effect of this Call to Prayer and exhortation, offered in humility to Christ's people, will not be limited to public worship, but that at the family altar, in private devotions, and in prayer circles, as well as, where convenient, by public united meetings, the fullest possible use may be made of the solemn opportunity.

Signed:

HANDLEY DUNELM, *Bishop of Durham.*
 F. J. LIVERPOOL, *Bishop of Liverpool.*
 E. A. MANCHESTER, *Bishop of Manchester.*
 J. W. CARLIOL, *Bishop of Carlisle.*
 J. E. CHELMSFORD, *Bishop of Chelmsford.*
 THEODORE PETRIBURG, *Bishop of Peterborough.*
 J. SODOR & MAN, *Bishop of Sodor and Man.*
 J. TAYLOR SMITH, *Bishop, Chaplain-General.*
 E. GRAHAM INGHAM, *Bishop.*
 JOHN BROWN, *Moderator General Assembly Church of Scotland.*
 GEORGE ADAM SMITH, *Moderator United Free Church of Scotland.*
 J. MONRO GIBSON, *Moderator Presbyterian Church of England.*
 THOMAS WEST, *Moderator Presbyterian Church of Ireland.*

GRENFELL, *Field-Marshal.*
 WM. R. ROBERTSON, *General.*
 SALISBURY.
 TAVISTOCK.
 KINNAIRD.
 SYDENHAM.
 E. R. FREMANTLE, *Admiral.*
 CHARLES J. GUTHRIE.
 T. F. VICTOR BUXTON.
 ALBERT SPICER.
 ARTHUR HENDERSON.
 R. WALTER ESSEX.
 J. ST. LOE STRACHEY,
Editor "The Spectator."
 BERESFORD R. PITE, F.R.I.B.A.
 WILLIAMSON LAMPLOUGH,
Chairman B. & F. Bible Society.
 ARTHUR TAYLOR } *Secretaries*
 JOHN H. RITSON } *British and Foreign Bible Society.*
 CYRIL C. B. BARDSLEY, *Hon. Sec. Church Missionary Society.*

J. G. TASKER, *President Wesleyan Methodist Conference.*

D. BURFORD HOOKE, *Chairman Congregational Union of England and Wales.*

THOMAS PHILLIPS, *President Baptist Union of Gt. Britain and Ireland.*

J. H. SHAKESPEARE, *General Secretary Baptist Union of Gt. Britain and Ireland.*

EVELYN R. HASSE, *Presiding Bishop Moravian Church in Gt. Britain.*

ARTHUR T. GUTTERY, *President Primitive Methodist Conference.*

T. J. COX, *President United Methodist Church.*

THOS. D. SMITH, *President Countess of Huntingdon Conference.*

T. E. BAMBURY, *President Churches of Christ.*

JOHN H. BARLOW, *Society of Friends.*

EDWARD EMBLETON, *President Independent Methodist Connexion.*

W. B. SELBIE, *President National Council of Evangelical Free Churches*

J. SCOTT LIDGETT } *Hon. Secretaries*
F. B. MEYER } *National Council of Evangelical Free Churches.*

W. BRAMWELL BOOTH, *The Salvation Army.*

W. Y. FULLERTON, *Home Secretary, Baptist Missionary Society.*

W. NELSON BITTON, *Home Secretary, London Missionary Society.*

MARSHALL HARTLEY, *Secretary, Wesleyan Missionary Society.*

J. STUART HOLDEN, *Hon. Home Director, China Inland Mission.*

P. J. MACLAGAN, *Secretary Presbyterian Foreign Missions.*

POLWARTH, *President.*

HENRY MARTYN GOOCH, *General Secretary, World's Evangelical Alliance (British Organisation).*

NOTE.—The ARCHBISHOP of CANTERBURY has in writing expressed his great interest in this Call to United Prayer and his hope "that the blessing of God may rest in abundance upon the effort."

The ARCHBISHOP of YORK writes that "he is in the most hearty sympathy with the desire of the World's Evangelical Alliance to stir up the spirit of Prayer among all Christians at the present time and trusts that the appeal may receive wide response."

The BISHOP of WINCHESTER writes that "he joins in the earnest desire for the object which you are pursuing and would express his sympathy with the tone and spirit with which you have, as he thinks, most effectually presented the matter. He heartily wishes well to the movement and believes that your use of Whit Sunday will find response in many hearts."

The BISHOP of LONDON writes "that he is heartily in sympathy with your call to united Prayer... He prays every blessing may rest upon the effort that is to be made by your Alliance this Whitsuntide."

(The signatures to this Call to Prayer and action might be greatly extended if time permitted. Those already appended evidence its thoroughly representative character and far reaching influence.)

WORLD'S EVANGELICAL ALLIANCE

(British Organisation).

19, RUSSELL SQUARE, LONDON, W.C.1.

April, 1917.

Pulling Together at Home and Abroad.*

A Study of Missionary Co-operation.

By G. A. GOLLOCK,

Asst. Editor, "International Review of Missions."

In order to clear the ground and save time in subsequent discussion I desire at the outset to state frankly my personal convictions on two points which bear on the question of missionary co-operation.

I am an Anglican, with a firm belief that the Church to which I belong has a great historic contribution to make, and that she will not best serve this or any other generation by minimising the distinctiveness of her trust. But this fact does not lead me to unchurch non-Anglican Christians or to forget that they, too, are entrusted with their share of divine truth. When the Church of Christ arrives at fulness of stature, the truth embodied in every part of Christendom will have been accessory to her growth.

I am an Irish Protestant, and am not in the least ashamed of the name. I believe in the duty of carrying on Missions—on right lines, not in a polemical spirit—to Roman Catholics, whether in Ireland, on the Continent of Europe, or more particularly in Latin America, which is one of the greatest and neediest of mission fields. But I hold with an intensity of conviction that the transforming grace of God can work and is working in the Church of Rome and in the Churches of the East, and though we must wait and pray for the purging of error and of superstition, my heart finds rest in no dream of the future which leaves those Churches out of count.

We can take no better text for our study of Missionary co-operation than the closing paragraph of the Survey of the Year 1916 which will appear in the April number of the *International Review of Missions*:—

"In the midst of the severances caused by the War the spirit of fellowship and of co-operation has been persistent. Instances of international, interdenominational, and inter-society collaboration have abounded, and co-operative organisations both at the home base and on the mission fields have done wide and fruitful work. Thus the great enterprise of foreign missions which lies at the heart of the Church in every nation, and which by its extent is peculiarly open to the disintegrating forces of war, is manifesting within itself the living forces of fellowship which will one day work with power when the time for the healing of the nations comes."

* This paper has been slightly abbreviated but not so as to lose any of its essential facts or absorbing interest.—ED.

It must not be imagined that these "living forces of fellowship" are entirely new in missionary work. Both at home and on the foreign field the missionary enterprise has excelled all others in the spirit of co-operation, as it has in the practice of prayer. As early as the year 1810 the secretaries of the various Missionary Societies began to meet regularly in London for intercourse and intercession, initiating a fellowship which is stronger than ever after a hundred years. These isolated meetings have now developed into the Annual Conference of British Missionary Societies, held at Swanwick in June, with a membership of about 80 representatives of practically all British missionary agencies. Year by year the Conference grows in value; men and women appreciate its fellowship and gain larger views of their work. The recommendations of the Conference are taken back by its members into the respective board-rooms, and far-reaching investigation and action are gradually being developed. The session of the Conference which creates most interest is that dealing with co-operative finance—a phrase unknown to our fathers—in which agreement is arrived at as to the sum each society shall be asked to contribute towards certain common work which is undertaken jointly by them all, and which reports to the Conference year by year.

In America there has long been a Foreign Missions Conference meeting annually in January and doing an even larger work on somewhat similar lines, and the Conference of Missionary Societies on the Continent of Europe held their thirteenth quadrennial meeting in May, 1913. I suppose they will scarcely be able to assemble this year.

The cause of missionary co-operation received a great impetus at the World Missionary Conference in 1910. The Continuation Committee of that Conference and the various special committees which it called into being are all of them international as well as interdenominational, and have both men and women members. The British sections of these committees, while still maintaining their international connection, are coming into closer relationship with the Conference of British Missionary Societies, by which several other committees also engaged on co-operative work have been called into being. This great network of corporate thought covers Christian Education, Christian literature in the mission field, the training of missionaries both

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at home and on the field, medical missions, Moslem missions, the relations of missions and governments, and other subjects of equal importance. Men or women who have made a special study of any subject in each society are called to co-operate in considering the work of which they know most.

We have been able to investigate the production and distribution of Christian literature throughout the world, making ourselves acquainted not only with the work of mission presses and literature societies and tract societies; but also with the problems and needs of each mission field.

These matters may seem to pertain to the region of organisation, but co-operative organisation, rightly looked at, is a very vital thing. It is the bond that holds together men and women who might otherwise work only in separate sections, and by uniting their forces they are made more effective for the spread of the Kingdom of God.

Turning to the mission fields abroad, co-operation is in some ways less beset with difficulties there than here. The missionaries engaged in the work have been carefully selected, and are probably on an average more disciplined and less prejudiced than the rank and file of Christian workers at home. They are set in the midst of overwhelming needs which their resources are unable to overtake, and in their isolation they stretch out their hands to their brethren in the faith. It would be easy to speak of discords in certain places and to show the hindrances which our Western differences place in the way of the building of the Church of Christ in Africa and the East. These things in the mission field rightly shame us, and deepen penitence over the unhappy divisions which we have been far too prone to accept. Nevertheless, it is true that we at home can learn co-operation from our missionaries, and that if we in our councils did not sometimes hinder, they would be even closer together than they are.

There are many co-operative organisations of long standing in the mission field, but perhaps those whose activities furnish the best outstanding examples of what can be accomplished are the committees which were brought into being in India, Japan, and China through the visit of Dr. Mott to Asia after the World Missionary Conference at Edinburgh.

In India, for example, there is the National Missionary Council, of which the Metropolitan Bishop of Calcutta is Chairman and the Rev. Herbert Anderson, of the Baptist Mission in Calcutta, is Secretary. This body, which has a membership of Indians and foreigners, of men and of women, meets yearly. Representative mission councils related to it have been set up in the various provinces. The Council has no legislative power, but it is doing remarkable work. Take two instances of its activities. (1) It

has initiated and is at this moment carrying forward a missionary survey of the whole of India with a view to the better ordering and better distribution of missionary work. On this stupendous task two directors, one a British Wesleyan, the other an American Presbyterian, are engaged, gathering data from missionaries of all societies. (2) After long and careful consideration, the Council have drawn up a Statement on Comity which bids fair to meet the requirements of a very complex situation. The Statement proposes a line of action securing arbitration and conciliation between societies if any difficulties should arise, and makes proposals dealing with cases in which two or more missionary bodies are working or propose to work in the same territory. Missionary agencies are asked to consider and, if approved, agree to common rules for the transfer and salary of mission agents and for their treatment if under discipline; for the relation of churches to members of other churches who come to reside within their area; for baptism and admission to church membership; and for treatment of church members under discipline. The Statement is not a code of laws, but a code of ethics, for co-operation in the last resort is a moral problem. If the Council's Statement is finally accepted by the agencies working in India, any future difficulties will be easily adjusted, and a cause of friction will be removed.

In Japan and in China, co-operative work of great importance is developing in connection with similar committees, but I must not detain you with details. One fruitful result is to be seen in the growing readiness in these lands and in India to appoint one man to study a certain subject—such as Christian literature—on behalf of the whole missionary body. A group of these specialists on various subjects is rapidly increasing the efficiency of the work.

We have so far mainly recorded instances of co-operation in deliberative work, where at present co-operation is perhaps most easy of fruition. Nevertheless, there has been advance in other spheres. Co-operation in medical training work is growing rapidly in China, and a union medical college for women in South India, in which Americans and British are about to co-operate, is well under weigh. There are a large number of schools and colleges worked jointly by several societies and denominations, and even union theological seminaries. A recent most interesting instance of co-operation is the Women's Christian College in Madras, in which no less than twelve American and British missionary Societies take a share both in control and in support.

But the most striking development of co-operative work at the moment is the great evangelistic campaigns. Japan has just completed a united three-years' endeavour to proclaim the Gospel throughout the land; there has been unbroken

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unity between the churches in this great endeavour, in which Japanese and foreigners, men and women, have alike engaged. In China, one united evangelistic effort succeeds another, the last being a week of united evangelism arranged throughout China at the beginning of the Chinese New Year less than two months ago. The leaders in the co-operative movement arising out of the Edinburgh Conference have been amongst those who have actively fostered this work in conjunction with the native churches. The plans laid for following up the meetings in the various churches are only surpassed in interest by the long preparation in Bible study, personal work, and prayer which preceded each campaign. In India, a widely successful evangelistic movement has been carried through by the South India United Church, more than one-fourth of the communicant membership of the Church being included among the actual workers. These campaigns offer conclusive evidence that the spirit which is bred by fellow-working enters readily into co-operation with the movements of the Spirit of God.

It will have been evident to every thoughtful person in this audience that the question of ultimate Church union lies in a region beyond that which we have traversed this afternoon. Theoretically, the subject may be ripe for discussion, where minds are sufficiently balanced and where differences are steeped in love and faced in the light of history. Practically we have gone but a very little way. Comity and co-operation are steps in the right direction, and various measures for federation have taken effect. There have been some hopeful instances of union between churches akin to one another in doctrine and in government, and working in neighbouring localities, and there have been one or two premature attempts at union which probably hold the seeds of failure in themselves.

This at least can be said: We have learned that the pathway to Church re-union is not found by abandoning or ignoring church membership, and we have found that in close co-operation between the churches a spirit of oneness is taking shape which quickens faith and hope. When, we know not; how, we know not; but at last in Christ we shall be one.

It only remains, in conclusion, to note two objections sometimes raised against missionary co-operation, and to state briefly the great reason which compels us to develop it more and more.

1.—The first objection is a valid one, and calls for watchfulness in all concerned. Already it has been objected that co-operation is being urged as a panacea for every ill. It is quite possible to make a fetish of co-operation, and to spend a needless amount of money, time and staff in working together at something which could be better done apart. Not every hospital or college

or committee work best on co-operative lines. A certain number of well-selected joint undertakings carried through to high efficiency set a standard for all the rest, and create a spirit of mutual fellowship which fructifies work that is done apart. Not even the virtues of co-operation justify the suspension of common sense.

2.—The other objection lies deeper, but I am impelled to try to force it into the light. Some to-day are standing outside the region of missionary co-operation for no other reason than that of fear; fear lest the fragment of truth they cherish may be shattered, or at least lost sight of, if released for free contact with the thought of other minds; or if not fear for themselves—a fear which would segregate others for whom they are responsible, lest they should haply be led astray. Truth is so gloriously, so unceasingly infectious that it may fearlessly be given liberty in the face of half-truths. Was it not Spurgeon who was once invited by a timid soul to defend some cardinal truth, and who answered: "Truth is like a lion; there is no need to defend it; let it loose"?

Finally, why is missionary co-operation a duty especially laid upon us at this time? Because the tasks before us are so overwhelming that unless we do them together we shall never do them at all. The War has immeasurably increased the difficulties which beset the missionary enterprise, and has riven asunder Christian forces which were co-operating three years ago for the spread of the Kingdom of God. Every source in Europe from which men were drawn for missionary service has been depleted, yet the young churches which look to us for leaders must not look in vain. Africa and the East are needing, and needing quickly, a Gospel which can save the soul of the individual and regenerate the life of nations.

Dr. John R. Mott asserted at the World Missionary Conference that "Through co-operation the forces on the mission field can be doubled without the addition of a single man to the existing staff." And the Secretary of that Conference, writing this month in the *Wesleyan Foreign Field* on the importance of co-operation in missionary work, uses these words: "The doctrine of the one front is the foundation of success for the allied cause. . . . If a hundred missionary Societies, each in its own committee room, plan their operations without regard to what others are doing, we may do some splendid and heroic things, but we shall not win the spiritual war. . . . Under the conditions prevailing in the world to-day, it is essential that the progress of Christianity in the great mission fields should be viewed as a single whole, and that the missionary societies should face in common the almost overwhelming problems with which, in the providence of God, they have been called to deal."

The Revival of Spiritualism:

A Review of "Raymond,"

LACKY, in his well-known chapter on "Magic and Witchcraft," describes one of the saddest annals in the history of humanity. Ignorance and superstition led to the prevalence of beliefs that sent thousands to a cruel death, and anyone who has read the full reports of some of the medieval trials for witchcraft cannot fail to be convinced of the honesty of the judges and the lunacy of many of the condemned. For many years it had become a commonplace of thought that the educated and Christian section of public opinion had turned its back upon beliefs in Spiritualism that are akin to the superstitions of the past. Occasionally men appear who claim to be gifted with power of communication with those who have passed beyond the veil, and many of the mediums have been proved to be charlatans preying upon the credulity of their fellow creatures. Whether the unveiled pretender be a Hone or a Madame Blavatsky, the underlying facts show that use is made of sleight of hand and a certain hypnotic power over other minds that lull to rest critical faculties which ordinarily would have detected the fraud and collusion. It is remarkable that after full exposure many honestly believe in the sincerity of the spiritualistic practitioner. Human belief is hard to shake when it coincides with personal prepossessions and subjective experiences that cannot be shared with others are the hardest of all delusions to root out of the human mind.

We have observed that in modern times, when religion is decaying, spiritualism spreads. In some Continental countries that have revolted from Roman Catholicism, spiritualism holds sway. We have seen the richly adorned temples where its rites are performed, and have visited the huge public hall where services are held. We have generally discovered that the rise of the centres is associated with the name of a man who is abnormal, and whose claims appeal to a part of human nature that remains unsatisfied in the atmosphere of unbelief. Man is unstable. When he throws off superstition that is associated with religion, he finds himself dissatisfied. His soul is lean. A necessary part of his nature is in danger of atrophy. Conscious of this, he seeks help where no real help can be gained, and succumbs to a delusion much worse than the errors he has abandoned. There is no staying power in the movements we have mentioned. When the leader dies, they generally fade into insignificance. A "psychic" man can satisfy something for a time. He leaves no successor. His personality disappears, and his followers are disintegrated.

We are passing through a time of the greatest emotional stress. On every side we find strange survivals and revivals of the crudest superstition. In mediæval times the first verses of St. John were a potent charm when worn round the neck. They are still used as such. We find to-day mascots sent to our brave soldiers to preserve them from evil. They are trusted

as implicitly as a scapular, blessed by a priest, adorned with the words "Stop bullet." The presence of an uncertainty that cannot be controlled by the individual throws man back upon something ineffective in itself, but supposed to possess a magical charm. Human nature is unchangeable, and in its resort to superstition it proclaims its kinship with primitive man found to dwell in hourly dread of evil spirits.

Our dearest, most promising, and best are killed in battle. They perish in the discharge of a duty that saves us from national ruin and the tyranny of a ruthless foe. Chivalry leads to the surrender of life that had the greatest promise, and those who remain are racked by questionings that receive no reply save that given by the Cross of Christ and the light shed on life's riddles by the Incarnation. Those who have no faith in a personal Christ seek the answer to their questions in diviners of spirits and claimants to be in touch with the dead and able to communicate with them. Even faithless Christians sometimes yield to the temptation, and seek to receive from those they love satisfaction to the cry—

"Oh! for the touch of a vanished hand;
And the sound of a voice that is still."

Occasionally leading men in one department of life become the victims of this desire, and their authority is quoted as substantiating the reality, not of the felt need, but of the supposed remedy for it. Such men are few. The study of the strange psychological phenomena that are known to exist has not yet reached definite conclusions, and in the investigating stage of the extraordinary and abnormal workings of the subconscious mind gives opportunity for a dogmatism that is as uncertain and as unfruitful as the quest for the philosopher's stone on the part of the old alchemists. They believed gold to be the most desirable of possessions. They erred in their valuation of the highest human aim, and so to-day men who have the opportunity of knowing the highest in Christ turn from Him to revelations that are devoid of real value, and shed no light upon the mysteries that lie behind the veil.

We cannot close our eyes to the spread of this habit of thought. Before us lies the book "Raymond," first published in November, 1916. It reached its seventh edition—although costing 10/6—in January, 1917. It tells the brief life story of a most promising life cut short on the Western Front. The letters published are touching. They reach the heart, and all readers are attracted by the charming personality of the gifted son of Sir Oliver Lodge. The third part of the book is devoted to a study of Life and Death, but we do not speculate when we say that, attractive as the self-presentation of Raymond, dead ere his prime, is, and acute as are many of the reflections of his father, Sir Oliver Lodge, the book owes its success to Part II.—"Supernormal Portion," which we in common with many others have read with care.

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Let it be remembered that Sir Oliver Lodge is not an unknown man. He is the most outstanding name among contemporary believers in Spiritualism. He has studied the subject for many years, and is admittedly in his own department one of the most brilliant physicists—accustomed to the close investigation of physical phenomena. In his own branch of science everyone acknowledges his outstanding gifts, and he has made man his debtor by his research. All scientists are not to be trusted outside their own sphere. As a biblical expositor, Newton was no greater a success than certain ecclesiastics who disputed the conclusions of Galileo. It is not saying too much to affirm that there is not a spiritualist in the United Kingdom, of any degree of notoriety, who does not know of Sir Oliver Lodge. We may go farther, and say that when his son was known to be in the Army, his career was watched with a sympathetic interest by all followers of the "craft." When he fell as a brave soldier, it was to be expected that his sorrowing father would seek to communicate with him, and collusion between practitioners of spiritualism is naturally to be expected in the case of so well-known a man. We are convinced of Sir Oliver Lodge's honesty. We are not equally convinced of the certainty that he and his were unknown to the various people he consulted, and we note that at one seance unconsciously the secret of his identity was disclosed. Sir Oliver expects his book to be examined with frankness, and in what follows we trust we may be considered to be inspired with as great a love of truth as that which animates himself. We have no wish to give pain. We are ready to admit much that is abnormal in psychology is inexplicable to us. The "abyssal depths of personality" cannot be plumbed by us, and we are prepared to see much laid bare in the future that is now only conjectural and mysterious.

The two central proofs, it seems to us, are the revelations concerning a photograph of and a song by Raymond. We shall examine them in the dry light of reason with as detached a mind as we can bring to bear upon them. Sir Oliver Lodge and his family were ignorant of a group photograph taken at the Front. On September 27th, 1915, Lady Lodge had an anonymous sitting with a medium, Peters, who was controlled by "Moonstone." Peters said, "You have several portraits of this boy. Before he went away you had a good portrait of him—two—no, three. Two where he is alone, and one where he is in a group of other men. He is particular that I should tell you of this. In one you see his walking-stick." ("Moonstone" here put an imaginary stick under his arm.) No record of this photograph had reached the family. On November 29th Lady Lodge received from Mrs. Cheeve a letter informing her of the existence of such a photograph. Before the photograph arrived, Sir Oliver Lodge had a sitting with Mrs. Leonard—controlled by the child Feda—who revealed the fact that there was an out-of-doors photo, with lines at the back, of the members of the group. On December 6th an entry had been found in Raymond's diary: "August 24th, photo taken." On the next day the photograph arrived.

Let it be remembered that there were twenty officers in the photograph, which is one of a

type familiar to us all. The young men stand in front of a hut, and there are few homes that have officer relatives without similar photographs. Every one of the young men photographed knew of the existence of the group. Sir Oliver does not inform us that he has communicated with all the officers so photographed. He tells us that Peters had mentioned the existence of the photograph on September 27th, whereas the negatives only reached England on October 18th, 1915; but we learn from a letter that it is probable that Raymond saw the proofs. It is equally probable that all the other officers saw the proofs, and we have no information of the fate of the proofs. We are unable to accept this evidence of the communication from the spirit world as final until we know: (1) What has become of the proofs; (2) whether any of the officers had written home saying, "Lodge was photographed with us"; (3) whether letters had not been written by someone asserting the fact that before a hut Lodge was photographed. When extraordinary claims are made, it is necessary that they should be established by the exclusion of all ordinary means of communicating the fact.

The song evidence is more perplexing. Lady Lodge asked on December 21st, 1915, and wrote the account of the episode three and a half months later: "What used he to sing?" "Hello—Hullalo—sounds like Hullalo—Hullalo. Something about 'Hottentot,' but he is going back a long way, he thinks." No one recognised the song, which turned up on April 11th, 1916, marked in pencil, "R.L., S.S.A." March 3rd, 1904, is supposed to be referred to in "Going back a long way." Raymond had added to a song called "My Southern Maid" an absurd introduction to a noisy chorus which had the words of "Hon-o-lu-la-lu-la town." We have no idea how the knowledge of this song was communicated to the medium. We know, however, the strange way in which songs linger in the memory, and how the lilt of an extemporised chorus sung by a number of men persists when much that is more important is forgotten. We have many similar tags stored in our unmusical memory, and in the course of conversation the tag may have been mentioned. To us this seems probable, because the name of the song was unknown to the medium, and only the fantastic tag is recorded. The fact that it was a chorus makes this explanation possible. It is not as great a strain on the imagination as the control divulged revelation. Such trifles are frequently the strongest and most persistent links with one that is gone as far as memory of detail is concerned.

Having said so much concerning the two most striking spirit communications, it is our duty to record some of the other instances in the sittings. We copy them without comment. At a "table sitting" Lady Lodge writes, "I got the table ready near the piano, and Honor came to it, and the instant she placed her hands on it, it began to rock. I put my hands on it, too. We asked if it was Raymond, and if he had been waiting, and he said 'Yes.' He seemed to listen to the music, and kept time with it gently. And after a song was over that he liked, he very distinctly and decidedly applauded. Lionel came (I think at Raymond's request) and sat at the table with us. It was determined to edge itself close to the piano, though we said we

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must pull it back, and did so. But it would go there, and thumped Barbie, who was playing the piano, in time to the music. Alec took one of the black satin cushions and held it against her as a buffer. The table continued to bang, and made a little hole in the cushion."

Describing the conditions under which he existed in the world beyond the grave, on December 3rd, 1915, at the house of Mrs. Leonard (Feda control), Sir Oliver Lodge records the following: "People here try to provide everything that is wanted. A chap came over the other day who would have a cigar. 'That's finished them,' he thought. He means that he thought they would never be able to provide that. But there are laboratories over here, and they manufacture all sorts of things in them. Not like you do, out of solid matter, but out of essences and ethers and gases. It's not the same as on earth plane, but they were able to manufacture what looked like a cigar. He didn't try one himself, because he didn't care to: you know he wouldn't want to. But the other chap jumped at it. But when he began to smoke it, he didn't think so much of it. He had four altogether, and now he doesn't look at one. They don't seem to get the same satisfaction out of it, so gradually it seems to drop from them." "Some want meat, and some strong drink; they call for whisky sodas. Don't think I'm stretching it when I tell you they can manufacture even that. But when they have had one or two, they don't seem to want it so much—not those that are near here. He has heard of drunkards who want it for months and years over here, but he hasn't seen any. Those I have seen, he says, don't want it any more; like himself with his suit, he could dispense with it under the new conditions."

Having read the narrative of the sittings, we ask ourselves, How is it that the secrets of the life beyond are revealed through Fedas and Moonstones to certain individuals in a state of trance? It certainly seems strange that the

minds beyond the grave should need controls of this type at their end, and we should require at our end the trance mediums who work in semi-darkness or else the workings of a table that raps out replies. To us it is extraordinary that nothing elevating has been revealed, and that the veriest trifles in life and thought are the messages received. Analysing a number of the messages, we find them echoes of one kind and another, and, speaking reverently, it is to us almost unthinkable that "the great hole" made between us and them should be employed in the tittle-tattle that misses the great things and dwells on the little things of life.

We are convinced from knowledge of those who have dabbled in spiritualism that for the average man it has dangers that can hardly be avoided, and it does not give answers to the cravings of the human heart comparable in kind or degree with those given by Christ and His Gospel. Spiritualism has afforded mankind nothing that cannot be found in Christ. It has not brought us higher ideals than the ideals that appeal to our superstitious ignorance and credulity. In Christ, life and immortality are brought to light. The Christ holds the hearts and lives of His followers, leading them ever upward and onward. He purifies their thoughts, heartens them in sorrow, and in Him we are one with all we have loved and lost, who die in Him. The Christian needs no medium or control to bring him into communion with the Saviour, and in Him he knows that his loved ones are in safe keeping. We are children learning more and more of His love, and we find Him sufficient for all our needs. His servants need no other guide and help. As they love Him more, they find Him more than they expected, and as we turn from the sad story of the records of Feda and Moonstone to Him we worship, we say, "My Lord and my God," and leave the future to Him—with Him—knowing that one day we shall see face to face what we now perceive in a riddle.

T. J. P.

"THERE are two things which have entered deeply into the minds of those who will mould the future. First, before the War religion was in a poor way; it had sunk to a materialism and conventionality which were the prelude of a great disaster; the outcome of the War, therefore, shall be a more spiritual and a more real religious life. The best men among us do not think that Christianity has been tried and found wanting, but that it has been found difficult and not tried, and they propose to try it.

"Second, they see that our 'unhappy divisions' were the cause of our disasters, and that the supreme object of Christian men in the future must be to attain that concord and amity which are the greatest attraction to the irreligious and the clearest evidence to the unbeliever. Almost everything that is said about the religious life to result from the War starts from and leads to these two conclusions."—REV. R. F. HORTON, D.D.

The Regeneration of Life.*

By Rev. G. E. Darlington, M.A.

WHEN Great Britain entered upon this War she entered upon a task so great as to demand an entirely new way of life for us all. We did not realise it at first, but we realise it now, though we remember that some realised it very early. From the moment they enlisted, our first gallant volunteers knew that they were launched upon an utterly and entirely new way of life, the like of which they had never known, or even anticipated. Since then, the tightening discipline upon our country has brought us all to experience to some degree what they had found. Industry is entirely altered in this country, commerce in its wider ranges is utterly changed, every home is a different home. Ceasing to mourn over the ruins of their old systems, thinkers are already digging down to deeper foundations to find a rock on which a house shall be built, against which storm and flood shall not prevail. It is no good crying out for the old way of life; tears are idle, and regrets are vain. Practical men are prospecting new claims, and all thoughtful men and women are out on pilgrimage, through the lights and glooms of an undiscovered order. For the duration of the War, and, I think, afterwards, the irresistible demand is that we should all move in a new way of life.

But the War is only one chapter of the problem, with others before it, and some coming after. It has revealed the heights and depths of human nature—the heights in all the wonderful heroisms and persistence and courage, and the depths in all that callousness and inestimable folly, in all the horrors with which we are too familiar. It has brought out the evils in our national life, so that everybody knows about them, and more than they would like to know, showing that these are a cancer clutching at the very heart of the country—things not to be lightly glanced at, but to be dealt with seriously. It has brought out our enslavement, our national enslavement, to the Drink Traffic, not only politically—though that we so continually emphasise—but morally in the habits of our workmen and in our social life generally. Mr. Maclean was quite right to remind us—I am glad he did so with his authority—that we must remember that enslavement in the common habits of the people, as well as in relation to the general directorship which in time of war lies especially with a smaller body. It has brought out things that one would hardly have mentioned before delicate ears—things like the condition of our streets, our immorality, and this haunting nightmare in secret places, venereal disease. All these things stand revealed in the light of the War.

People gib when we say that war has its roots in sin. Abbé Klein, in France, has been telling his people with that fearlessness on this subject for which Roman Catholics are to be entirely

praised, that if the French people had not artificially limited their population by wrong and unnatural methods, the empty countryside would never have invited the invasion of the enemy. It is not only our sin, but our sins, that constitute the roots of war. What an appalling thing it would be—something to give us pause, every one of us—to think of Great Britain coming out of this War neither chastened nor ennobled, but as a drunken, lustful, blustering victor.

So, then, it is not only against the enemy that we want, and pray for, victory; but we cry for that victory which shall ennoble and purge our life, and make us what we long to be—a great and a noble people. The War is a part of the greater war against the world and the flesh and the devil. The weapons of our warfare are against principalities and powers and spiritual wickedness in high places. In theological terms—and, of course, from our national point of view—the War may be described as a defensive action on behalf of those principles of the kingdom of God which were already established. But we are not to forget that the warfare of the kingdom of God is not only defensive, but offensive, and that if we see and admire and demand sacrifice and courage in our brothers at the Front, then we must demand a similar sacrifice in ourselves; demand that men shall go "over the top" for Christ's sake in this more glorious and blessed warfare of cleansing and purging the national mind, Christianising our relations one with another, laying the foundations of a newer and better country, and planting the standard of our Redeemer on the embattled institutions of our country. When the victory is given, we want it to be a victory for God—else, woe to us and woe to this earth; a victory which shall mean the hallowing of home, the ennobling of labour, the better fellowship between classes and nations. We want it to be something that shall approximate to what the old seer saw coming out of the clouds of heaven—the "city of God."

Well, then, if the War demanded of the soldiers a new way of life, it demands of the country a new way of life. The one message I bring to you this morning is that it demands of Christian people a new way of life, as utterly different from all we have known as that which distinguishes the soldier's life before he enlisted and afterwards. The demand is that we shall seek to discover and live out an entirely new way of life as Christian people. When we speak about a new way of life, it brings back to us a word, with which I think we are familiar, from the Acts of the Apostles; for of course that was one of the first names applied to Christian people in the first Christian era. They themselves knew they were treading in the New Way, and their persecutors recognised it, and harried them as the people of "the way." They had found and were walking in an entirely new way of life that was recognised as different from anything else. They had learned it from Him who was the Life and the Truth and the

*Address given at the Queen's Hall on Monday morning, March 5th, 1917.

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Way. It was a walk with God, and a walk with Man. Or more particularly—for we have got to be particular—it was a walk with One who had come back from dying for them; it was living with One who had just died for them, but was now living for them and with them. They went out, and as the life within worked out, it began to establish a new order; as the kingship of God within worked out, it began to "turn the world upside-down," though they were the last people who would have imagined any such thing.

Now, that is really the starting-point for the Church—that is the centre, that is the beginning of the new way of life; and if we Christian people are really to discover and live in this new way of life, we need three things. The first is what has been emphasised before—*Prayer*. By prayer one may fill oneself with a spirit that can descend upon things, that can jump down upon one's circumstances, that can be victorious over everything that opposes or besets. We cannot all be geniuses, but we can all be inspired men and women; because prayer inspires, and I would like to ask, What is a genius but an inspired man with regard to his subject? Prayer inspires, and it is that which will give us this new impulse that won't let us stay in civilian clothes, that won't let us live in the old order of life, but will thrust us out, because we have got to live the Christian way wherever we are placed.

Another thing we want, if we are to live like that, is more *Knowledge*. We are so ignorant! It is not merely a defective impulse, but a defective knowledge from which the Church is suffering. She has dealt with generalities far too long. She has got to find the Way. She must beat it out through many a difficult problem of actual things. I am sure a lot of men would be better Christian men in their businesses if they only knew *how*. They tell me that, and as a minister I cannot give them the reply they want. It still remains as a problem in the heart of the Church that we have got to find out *how*.

In all the questions of our commerce, and politics, and municipal affairs, and everything else, we have got to beat out, through the tangled mass of our compromises, the new and Christian way.

I think the secret of these first two things lies in a third thing, and that is, by the *discovery of a new fellowship one with another*. My young folk in the Church often tell me they cannot pray. My duty is to bring the Church or a part of the Church around them, so that it shall teach them to pray. I find they learn to pray when they begin to pray in a circle of friends. In the same way, thinking men say, "I cannot think out these hard things. If you only knew my sort of life you would know how difficult it is!" I think that if only these men could be brought within the circle of a more intimate Christian fellowship, they would find the new way of life, because where two or three are gathered together in the Lord's name, and for His kingdom and for His Church's sake, He Himself is there as Wisdom and Director.

In these directions we have got to work out our problem with regard to this new way of life. We have tinkered about things far too long. It is an entirely different thing from what we have had; it is something that we have got to plunge into with all the courage and all the passion of the soldiers at the Front. We want a great Christian crusade not merely against the things negative, the great evils of our time, but on behalf of the great principles for which we are fighting—of purity, of righteousness, of real goodness. We want that Christian people shall be really pioneers in it all, and that the Christian Church shall be truly the moral guide for this time. The world is in flux. Get your phalanx, head it strongly, move forward! And the Christian thought and ideal will come to far more wonderful realisation than ever you have dreamed, and the victory that will come will be a victory for God.

"WHEN Napoleon climbed the one hundred steps that led to his attic bedroom in the military school of Paris, which was to be his home for four years, he found four mottoes scrawled upon the wall. 'An epaulet is hard to win,' 'All life is a prolonged lie,' 'The finest day of life is a battle,' 'It all ends in six feet of earth.' Napoleon retraced the last motto and drew a picture opposite, of his Corsican home. He girded himself in his youth, went out and led the armies of France victorious over Europe, and changed the map of the world. But later forces that he could not control girded him. He died in lonely exile on St. Helena; a broken and disappointed man.

"In the days of Nero, dark forces of evil seized upon one John, the Bishop of Ephesus, girded him and took him where he would not go: to the lonely prison keep on the island of Patmos. But John, nothing daunted, sent out letters of courage to the Churches; and, lonely and imprisoned, he saw the better day coming; New Jerusalem coming down out of Heaven—God dwelling with men in brotherhood. For him it did not all 'end in six feet of earth.' And though the forces he could not control had girded him, he bowed to them as the Knight of Christ, and said: 'I am the captain of my soul through Jesus Christ, my Lord.'"—Selected.

"A National Lent."

By Rev. James Reid, M.A. (of Eastbourne).

A few weeks ago the Prime Minister in a speech proclaimed what he called "A National Lent." His words were something like these: He bade the nation lay its luxuries, its indulgences, and its elegancies on the altar of sacrifice that had been consecrated by the suffering of our men, and proclaim a national Lent. I want to take these words for my theme for a few minutes this afternoon. I believe the highest patriotism always chimes with the note of true religion, if we hear them both aright; but it is not always that we hear them so simultaneously as we hear them to-day.

Now, the sacrifice to be laid upon us is the sacrifice that the Church has laid at this season upon her people. He has bidden us cut out our luxuries and close the avenue of every self-indulgence; he has bidden us do away with everything except what is able to keep us fit for the work we have on hand. He has bidden us use our imagination in these matters, and see how our indulgence to-day may mean famine to-morrow. I do not think any of us will quarrel with what he has suggested to us, in view of the seriousness of the position. In point of fact, a great many of us would have gone a good deal further. And I make no apology for bringing these matters before you to-day; for surely every sacrifice demands the sanctions of the house of prayer.

There was one notable thing in a good many of the speeches regarding these matters that must have struck us all. Our politicians have spoken to us of sacrifice and self-denial. But they have taken care to point out that this appeal had nothing whatever to do with our moral and spiritual interests. They have told us it was not for these things that they called upon the nation to give up what it ought to give up. They may have had it in the back of their minds, as a kind of by-product, that in this self-discipline we should find some purging of our souls, but they have not said it. I sometimes wonder how much we lose in our national life just for the want of this deeper note in the appeal to the people. You cannot awaken the deep loyalties that are at the very roots of man's being by a stirring of the surface. You cannot catch men by fishing for them among their meaner motives. It is only "deep" which "calleth unto deep," and it is by the awakening of the deeps in the nation that we will be delivered to-day.

But we as Christian people have to look on this matter, as on every matter, from the Christian standpoint. For Christian people there is no other standpoint; there is no other view that gives us the true perspective; there is no other

view of any difficult situation which can turn a difficulty into a challenge, and which can help us to bear the burden in a right spirit. In point of fact, there is no greater proof of Christ's mastery over human life than just this—that if we go on long enough we come to a point where we cannot get on without Him. We cannot get on without Christ to-day. What is the Christian standpoint? The Christian standpoint is this—that even in regard to these material matters of food and drink, there is nothing in life that is absolutely neutral spiritually; there is nothing that we dare let stand outside the bounds of our Christianity without running the risk of its becoming a danger to our Christianity. We must bring everything in life within the province of Jesus Christ; we must take it up into our Christian life. I think the Christian standpoint to-day is this—that we are finding an opportunity of taking these material things which have so often got into the wrong place and become corrupted and a danger to our spiritual life, and dealing with them so that they shall get into the right place. It is to look upon this call to sacrifice not as a disagreeable burden, not as a hard necessity, but as a discipline of the soul, as a kind of spiritual athletics by which we shall win for our spiritual life something that we need to-day and for the future. Let us carry out Paul's injunction, and "bring under" our bodies, lest amid all the strain and confusion and temptation we become "castaway."

For a minute or two longer I want to take three points. The first is this—that we need this discipline of self-denial for our souls' sake. No matter how good or true a man may be, or how deep his spiritual life may be, no man is at his best who has not completely mastered the appetites of his bodily life. How many men we know—fine fellows, generous hearts, good for much golden work for God; but their lives are spoiled and their witness marred by the sin or slackness of some self-indulgence. Think of our national life to-day. I suppose a great many of us read in the *Times* this morning the report of the indulgences and frivolities still going on in London every night, in spite of what is happening. The people who do these things must have suffered; they must have been touched by some wound; they must have read of the things going on at the Front. But what does it mean that, in days when the nation is grappling with death, they are unable to purge their lives into some seemly austerity? It means that our life has been touched by some plague of materialism. We all feel it in our own spiritual life. We are often not the men and women we might be, able for the work we might do, and the witness we might give, because we are not completely master of the material things of our daily life. We need, therefore to "bring under" our bodies.

*Address given at the Queen's Hall on Monday afternoon, March 8th, 1917.

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In the second place, we want this discipline and self-denial for the sake of the kingdom of God. Our politicians tell us we want it for the sake of keeping the resources of the nation and winning the War. We want to win the War, we want victory, and, please God, victory is coming. But we want to look ahead beyond the victory. If we are satisfied to-day with the thought of victory only, we are living up a kind of blind alley. We want a vision that looks beyond it. Some people say, "Never mind what comes after the War; think of winning the War. Leave the rest till afterwards!" I say it is the vision of what we believe will come, in God's providence, after the War, that helps us to go through it to-day. It is the vision of the far horizon that keeps many a man on the weary road, guiding his steps, filling him with inspiration. If we only want to win the War, it does not matter very much what weapons we use to win it. But if we believe that after winning this War there is something to set up of the kingdom of heaven in our midst, then the weapons we use will be clean, and our "swords shall be bathed in heaven." I know people who in their sorrow find little comfort in the thought of possible victory, but whose eyes are kept from tears and their feet from falling, because they believe that through this, God will bring in something of His kingdom to us in Great Britain. That is our faith—that He is preparing us to-day for doing something to bring in His kingdom.

How is He preparing us? Of course, it is a mistake to write down facts of life that ought never to have happened, and explain them by Providence. But I believe that God is seeking a fine opportunity through all this testing to purge our lives and set us free from the clutch of a great many things that have bound us and kept us from doing His will in days gone by. I read a little story the other day of a fishing-boat that set out one morning and got becalmed. Then the fishermen flung out their anchor to wait till the tide began to rise. When the tide began to rise, they tried to pull up the anchor, but found it fixed too deep. They tried to break the chain and thereby release the boat, but they were unable to do it. They measured the chain, and found it was too short to let them rise with the tide—the tide that would have carried them out towards home and liberty; but because they were fixed too deep, because their attachments were too strong, they were faced with disaster. The tide of God's purpose is rising to-day in our national life. We can feel it in many quarters. We believe it is rising, and we pray that it may rise still more. But we want to be free from lower attachments, that we might move out with the tide, free from the evil tyranny of luxury, free from the enslavement of alcohol, free from everything that threatens to master our higher life, and here is our chance to reach it to-day.

Thirdly, we want this discipline and self-denial for our life itself, and for the joy and power and beauty of our life. Some people are suspicious of every taint of the ascetic. They do not understand that self-indulgence is not joy. It is the decay of joy—it is the death of joy. There is no real joy without a touch of self-denial at the heart of it. You cannot enjoy anything until you have got the power to use it, and you have not got that power until you have

got the power to refuse it. And the power to refuse comes by the practice of refusal. We smile at the old monks who flung the world behind, and went into monasteries for the good of their souls. But they stood for the fact that there are times in individual and national life when we cannot recover the joy of the gifts of life except by giving them up for a season. I wonder if we have not come to that point in our own national and individual life. Think of our luxuries and elegances, think of all our joys and pleasures before the War. Think of the blight that there was upon a great many of our pleasant things. How bitter our satisfactions often were at the heart! How little joy there really was when we came to the root of it all. If we would recover the use and the joy of God's good gifts, here is our opportunity to-day—by the practice of Christian austerity. You remember Tennyson's picture of the soul who built a palace for herself, filled with all kinds of luxury and splendour, and became satiated with the luxury and went out and left it for a season.

"Make me a cottage in the vale,
Where I may mourn and pray;
Yet pull not down my palace walls
That are so lightly, beautifully built;
Perchance I may return with others there,
When I have purged my guilt."

Is not that our position to-day? Perhaps we may return with others there—to the worth and beauty of our life. What others? Others who share in our need, others who need a larger share, others who share in providing by their toil and sacrifice the gifts we enjoy from day to day. Through the present discipline we are being forced to look at the ways in which our food comes to us. I suppose that, before the War, to many people their daily bread was just bread, and nothing more; but now they watch it, as it were, being carried across seas filled with lurking death. We see what it costs to come to us. People complain that bread is dear to-day. It is so dear that we cannot pay for it. We can never give an equivalent for the blood of the men who go in jeopardy of their lives to bring it to us. Surely the ordinary things of life might become by the grace of God sacramental gifts, through which we might enter into the fellowship of those who daily suffer in the great, wide community of our brethren as never before.

Perhaps we may return with others. What others? With Jesus Christ. Perhaps Christ is waiting, waiting for this self-discipline, in order to come in and find His own place. We want the help of God. But God cannot help us until we are willing to allow Him to control us, and He can only control us when we give life over to His control. Perhaps Christ is waiting until our lives are "empty, swept and garnished," to come in and find His own place, and to give us the joy and beauty of our lives. At any rate, let us hold on to this with all our hearts: We cannot enjoy the world until we are living above the world; we cannot possess our lives completely until Christ possesses us completely. All things are ours when we are His.

Reunion Notes.

The purchase of Mildmay by the Y.M.C.A. to be utilised in connection with its work in connection with discharged and disabled soldiers will be read with very mixed feelings. To very many, Mildmay has the most sacred of memories, and they will regret to know that the associations they cherished will no longer exist. The Y.M.C.A. has done a noble work in the War, and may be trusted to utilise to the utmost the opportunities of their new property, which is declared to be excellent from a business point of view, and able to be re-sold at any time for the amount paid. As we look back over the many religious and philanthropic enthusiasms associated with the Conference Hall and Institute, we recall the splendid vision of its founders, and the faithful discharge of duty, as a privilege, by those who were placed at its head. The changing times, the growth of other movements, and the alteration of the character of the neighbourhood have all combined to deprive Mildmay of its unique place in the minds of Evangelical Christians of this generation. It was believed that with the opening up of Islington by tubes, buses, and trams, a new epoch in the life of the Hall might be anticipated. This has not been realised, and the property now passes into the hands of an organisation that has become so many-sided that it touches the life of the Army—which is the life of our young manhood—on every side. We pray that the old influences that have dwelt in Mildmay may be continued, and that its usefulness may be increased as a minister to suffering humanity. It is strange how ideals alter. At one time London, with its Exeter Hall and Mildmay, was the centre of Conferences and great meetings for the benefit of man and the furtherance of the Kingdom of God. Now we find, one by one, the Halls in London disappearing as meeting-places, and country districts preferred for Conferences and Conventions that are working out problems and devoting themselves to the advance of spiritual life. Much is to be said on this aspect; but London is the capital, and from London there radiates an influence that can permeate the whole country. We look forward to a reaction, and the time may not be far distant when once more the convenience and centrality of London will be recognised. There is a lack of Halls in London for definite religious work; and is it a sign of the times that the remaining Halls are either denominational or devoted for the most part to secular activities, and only occasionally utilised for religious purposes? The need for the consummation of the ideals and scheme of the World's Evangelical Alliance for central Christian Union Buildings, with adjoining Halls (large and small), well planned, is becoming more and more evident. What better consecration of wealth could there be than a gift or gifts of the very large initial sum necessary to secure for the project early realisation?

Failure of the National Mission?

There are heart-searchings among the leaders and workers of the Church of England. The "National Mission," in spite of some voices to the contrary, has not accomplished by its message what was expected of it. Some men and women have been revived and led to higher things, but the great majority of Church-going folk have been untouched, and those who are outside the Churches have not been even witnesses of any effort. Mr. Wells in his "Mr. Britling sees it through," and Donald Hankey in "A Student in Arms" have been listened to by multitudes, because they had a definite message. We may and do protest against Mr. Wells' view of God as a projection of all that is best in Mr. Britling, and may find in Donald Hankey sentences that bring us to a dead stop. Somehow we find reality and directness in both, and the people are willing and ready to listen to them. In two adjoining parishes of the Church of England the message was so different that it was an effort of the imagination to believe they were doing the same work. The objects in view appeared to be contradictory the one to the other. The hour of opportunity is still with us. Is there not a call for an Evangelistic mission that will centre upon the Cross of Christ? At one time many thought that the day of undenominational missions was over. They have been sadly disappointed by the failure of the denominational message of "Repentance and Hope," in which too often institutional and social questions were discussed, to the injury of the directly spiritual appeal. We live in an imperfect world, and it is becoming clear to many that the best path to soul-winning may be in a great united effort on the part of the Evangelical leaders in our Evangelical Churches carrying to all people the message of Repentance towards God and Faith towards our Lord Jesus Christ. Such a movement will certainly lead to a greater spirit of brotherhood among the Churches, and out of this sympathetic co-operation real unity will be evolved. If there is anything clearer than another in these days of change and transition, it is that it is much easier and much less profitable to dwell on organisation than to pray and work for a newness of life that will take possession of our Churches. The call now is for definite Evangelisation, and the power of God is only waiting to be exercised among a prepared people. The lead is being given by the World's Evangelical Alliance.

No Temere.

Let it not be thought that the *No Temere* decree has become a dead letter. We have come across instances of its working in the South of England, as well as in Ireland. In one case a brave young sailor defied the Roman Priest who endeavoured to interfere with his wife, and defeated his efforts. Under the circumstances it needed grit and courage to do this. Even in Central America

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the decree has been put in operation, to find itself an object of State censure. In the Panama Canal zone a Roman Catholic couple received licence to marry, and were married by a Protestant Episcopal Clergyman. A second licence was applied for, in which the woman was designated by her maiden name, and the Priest who solemnised the marriage added to the certificate a statement that all marriages of Catholics not performed by a Roman Catholic priest are null and void, and "the parties remain free to be married to some other person. And the children whom they may have are looked upon as unlawful." This is for all the world and for every nation." When the matter was brought to the notice of the Governor, he condemned the issue of the second licence as unlawful, and said to the priest, "So far as your statement may be intended as an aspersion on marriages performed by other ministers and priests of other religious denominations, as distinct from an exposition of the tenets of the Catholic Church, it is an improper one for an official or employee of the Panama Canal." The time may not be far off when the whole question will be raised in a very acute form in this country. The War has silenced many complaints that would in normal times receive sympathetic hearing and rouse strong feeling. Nothing hurts people more than any slur upon the legitimacy of their marriage, and the Panama priest puts in clear, unequivocal words the import of the decree. The Roman Church exercises pressure upon her own people, and this is legitimate; but when it declares that in the sight of God those who have been lawfully joined together are not married, it acts in an un-Christian and improper manner. Especially is this the case when one of the contracting parties is not a Roman Catholic. Then it is outrageous that any ecclesiastical or other body should pronounce that person's marriage to be null and void, and the other party free to marry again! Here we are accustomed to milder expositions than that which Father Quijano added to a marriage certificate!

Reunion with Rome. Dr. Aurelo Palmieri, who is said to be one of the greatest authorities on the relations between the Roman and Greek Church, has stated in an American paper, the *New York Herald*, that Pope Benedict intends to appoint a special commission of Cardinals to review the relations between the Roman and Anglican Churches. "The Vatican's efforts have been suggested not only by a humanitarian spirit, but by a longing for Christian unity and ending the conflict which long since has divided Christian Churches." It is said that one of the chief tasks of the Commission will be the re-examination of the question of Anglican Orders, and it is hinted that a reversal of the decision of Leo XIII. is not unlikely. We are told that by cultivating friendly relations with the Church of England a bridge may be made that will unite East and West and bring into being a great Church composed of the Churches that hold the Episcopal succession. It is said that Rome views with uneasiness a possible agreement between the Anglican and the Greek Church as the result of political conditions, and wishes to avoid being left outside a movement that will proclaim the Vatican to be un-Christian in its exclusiveness. We know

sufficient of Rome to perceive that opportunism will get the better of principle, and that excellent reasons can always be produced to prove that the decisions of the past have not been final. Nevertheless, we hardly think that the steps proposed will be taken. Events move quickly, and, as we have shown in another note, the trend on the part of a considerable section of the Clergy of the Church of England is more and more pronouncedly in favour of Roman doctrine and practices. Probably the recognition of the validity of Anglican Orders might involve the strengthening of Roman Catholicism in England. For our part, as Evangelicals we are unmoved by the reports of intrigues and subterranean movements. We stand by Scriptural truth, and look to Holy Scripture as the supreme Court of Appeal in all matters of doctrine. We believe that the best elements in Christendom are becoming more alive to the duty of restoring to the world the spirit of the Apostolic Church, in the presence of which Rome will cease to exercise any real living force. The possession of the Spirit of Christ is the all-important matter for Churches and individuals, and as the days pass, men and women are learning that they must go to the Saviour for life and inspiration—for salvation and staying power. Rome cannot change in one respect. Reunion with her means absorption in her system, and as long as men prefer truth to institutions, her hope of absorbing British Christianity, whether it be the Christianity of the National or Free Churches, is very slender.

What is Wrong with the Church?

A popular novelist has criticised very severely the Church for its failures. It is easy to retort that a novelist is not the best judge of the position of religion in England, but it must not be forgotten that the writer appeals in tales to many thousands of readers who are accustomed to take interest in the development of character and the influences brought to bear upon it. We are impenitent when we are told that Christianity has failed—it has never had a chance. It has never been fairly tried. The claims of Christ must be followed in practice as well as accepted by the mind. Men wish to serve two masters, the world and the Saviour, and they find the service of the world much the easier. Christianity is not responsible for the War. Men who had the opportunity of learning Christ and knowing the blessing of the peacemakers have deliberately turned their backs upon His ethics and have gloried in strife. The German Emperor some years ago told his soldiers in China to recall the temper of Attila and his Huns, and in this spirit he made war. We were forced against our will into the contest, with all its sorrow and suffering. We cannot find a solution for the suffering of the world. We can only find a source of comfort in the love and sacrifice of God, who gave His Son out of His abundant love to die and suffer for us. As He rose triumphantly, so we believe that one day we shall see the true place of suffering in life. The good and the wicked suffer. The sun shines on the evil and the good, and it is for us in faith to trust God. The Church has neither the wish nor the commission to keep people in leading strings. The Reformers believed in the right of private judgment, as did the Apostle

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who told his followers to "prove all things" In addition, St. Paul spoke of a lawless (Gal. v. 22) state in human society, and that condition, without the range of the law that punishes, may be inherited by all who bring forth the fruits of the Spirit. We grow at times tired of the diatribes against the Church. We are aware of its weaknesses and failures, but as long as the Lord's children preserve His spirit and follow His example, there will be no failure. When all is said, has any other institution been as great a motive power for righteousness? Are not the best and choicest souls of our acquaintance precisely those who love and follow the Saviour? They are one in Christ, and they are the best representatives of the Church of God.

Adoration of the Reserved Sacrament. The Church of England is disturbed to-day by a controversy that strikes at the very root of its Reformed position and the whole teaching of the Book of Common Prayer. No one doubts the illegality of any reservation of the sacramental elements, which are ordered to be reverently consumed after the service, and not carried from the Church. It is said that, owing to modern conditions, it is impossible always to administer the Communion in the prescribed manner in private houses, but the Archbishop of York and others have frankly declared that the need of reservation is derived from the unwillingness of a number of the Clergy to communicate after having broken their fast. Now, however, matters have gone further. The Reserved Sacrament is made the object of adoration. It is exposed for worship, and is used in a service called benediction—which is supposed to give a blessing to all who are in the presence of the elements that are reserved. The Bishops of Oxford and Winchester are among the strongest opponents of adoration of the elements when reserved; they consider such a practice to be opposed to the teaching and practice of the primitive Church, and Dr. Talbot boldly speaks of it as a degradation of the teaching of Christ. Plain minds cannot distinguish between such adoration and idolatry. We know that many sincere people are hurt when such a thought is suggested, for they consider a Church in which the Sacrament is reserved full of warmth and the presence of the Saviour, whereas a Church without the reserved Sacrament is cold and without the Lord. It is impossible to find in the Scriptures any warrant for these opinions. We know how they have led in the Roman Communion to the greatest superstitions, and have been the source of the defection of many thousands to unbelief, for they cannot accept the legends associated with the practice. As one thousand Clergymen threaten to refuse obedience to the law and the Bishops, and one of the Bishops—the Bishop of London—has declared his unwillingness to discipline the men in his diocese, we are in the presence of a rebellion in the direction of a return to Romish teaching and practices definitely disowned at the time of the Reformation, and unknown to the early Church. It is indeed sad to see a body of men, who in their general lives are good, deliberately persuading themselves that wrong is right, and ready to receive the emoluments of a Church whose principles are root and branch opposed to their teaching.

The United Church of Canada. "In Canada there is but one body of Congregationalists, one body of Methodists, and one body of Presbyterians." With the exception of a section of the Presbyterian Church, they have now agreed, as soon as the necessary legislation can be secured, to enter into organic union and to become the United Church of Canada. The United Church will have a membership of 2,228,000, as against 1,048,000 Anglicans and 2,883,000 Roman Catholics in the Dominion. In the forefront of its Basis of Union it is stated: "It shall be the policy of the United Church to foster the spirit of unity in the hope that this sentiment of unity may in due time, so far as Canada is concerned, take shape in a Church which may fittingly be described as National." For years we have followed with prayerful interest the negotiations that have now been crowned with success. As we read the statement of Doctrine of the Church we are impressed by its Evangelical tone and loyalty to Holy Scripture. On the fundamental fact of the Divinity of our Lord it is clear and unequivocal. "We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who, being the Eternal Son of God, for us men and for our salvation became truly man, being conceived of the Holy Spirit and born of the Virgin Mary, yet without sin. Unto us He has revealed the Father, by His word and Spirit, making known the perfect will of God. For our redemption He fulfilled all righteousness, offered Himself a perfect sacrifice on the Cross, satisfied Divine justice, and made propitiation for the sins of the whole world. He rose from the dead and ascended into heaven, where He ever intercedes for us. In the hearts He abides for ever as the indwelling Christ; above us and over us all He rules; wherefore unto Him we render love, obedience, and adoration as our Prophet, Priest and King." The introductory words on the Church read: "We acknowledge one holy Catholic Church, the innumerable company of saints of every age and nation, who, being united by the Holy Spirit to Christ their Head, are one body in Him, and have communion with their Lord and with one another." We have read the whole basis with a sympathy that grew as we proceeded. The whole movement cannot fail to have a very striking effect on the religious life of Canada, and from Canada it will spread to other parts of the world. Criticisms have been made of the Articles as set forth by those who are accustomed to give little weight to the doctrinal statements of their own Church, but we are convinced that the spirit of loyalty to Christ will preserve the United Canadian Church from departure from the faith it holds. All candidates for the Ministry must accept the Articles as in substance agreeable to the teaching of Holy Scripture, which is for the Church the final arbiter in all matters of faith and Doctrine. May God make the movement the beginning of brighter days in the religious life of the great Dominion!

Transient Philosophy. Attention has lately been directed to the philosophical work of Herbert Spencer. Some of us are old enough to remember when his agnosticism was supposed to be the last word of thought, and all who did not accept his postulates were written down as behind the times. Evolution was pre-

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sumed to be the explanation of all unsolved problems that did not issue into the realm of the unknowable, and whenever God was considered we were frankly told He could not be known, and that was the end of all investigation. We have long left Herbert Spencer, with his transfigured realism and synthetic philosophy, in the limbo of dead thought. His ponderous definitions explain nothing, and his whole method ends in conclusions that do not satisfy the intellect. Truth is greater than Spencerianism. A few pages in a history of philosophy suffice for a summary of his system, and to-day it is only considered of value where philosophical thought is backward and students are behind the times. We wonder, will this be a warning to our critics who are always appealing to us to restate and reconstruct Christianity in terms of current science and philosophy? Science is not for these pleaders the systematised knowledge we possess of the world. It is a preconceived method of appreciating what science has taught and can teach. Philosophy is simply the latest guess as to the best means of excluding from thought the supernatural and all it implies. Accordingly we have the miraculous expunged from the New Testament as the poetry needed for teaching ignorant men and women, and are informed that even the Resurrection must fit under some supposed necessary category of experience, if it is to be accepted in the only sense permitted by modern thought. After all, there is such a thing as common-sense, and explanation does not involve the explaining away of straightforward statements of fact. If Christ has not risen, our faith is vain. We prefer, and must prefer, if we are to remain Christians, the Empty Tomb to delusive theories. We make no distinction between the Raster Message and the Raster Faith. Both stand or fall together, and the more we meditate upon the Gospel story, the more convinced we are that sound thinking demands the acceptance of the facts as well as of the truth they imply. The History of Philosophy is a graveyard of dead systems that at one time or other claimed finality and acceptance from all up-to-date thinkers. The systems of to-day are in preparation for the same fate. The wise and prudent may congratulate themselves on the extent and penetration of their knowledge, but the truth is revealed to the babes who trust. Let it not be imagined we are pleading for the enthronement of ignorance. We are simply asking for common honesty and sound historical perspective.

Spiritualism. Elsewhere there appears a review of Sir Oliver Lodge's new book on Spiritualism. Some of our readers may object to its dispassionate statements. It is designedly, as far as possible, a scientific examination of evidence and an appeal to the intelligence without any reliance on Authority. Unfortunately there is a large class of the public who need protection from their own folly. All acknowledge that a considerable element of charlatanism and dishonesty enter into spiritualistic sittings, that many have made use of them for the purpose of preying on the credulity of sorrow-stricken folk, and that the profits to be obtained from the profession of a medium may be very great. Our Police Courts tell of many prosecutions of men and women who have no real claim to fore-

tell the future or elucidate the past—much less to penetrate behind the veil and give an account of the loved ones who have crossed from life on earth to a life that cannot be followed by mortal vision. We have known heart-broken parents move from place to place and spend time and money in the consultation of mediums. We have heard of foolish young people who have shaped their lives on the so-called revelations of the crystal-gazer, only to find disappointment await them. We are not blind to the strange facts of morbid psychology and the insoluble problems submitted to the research worker in the elusive field of the unconscious. The so-called "sensitives" are for the most part abnormal. They correspond to the patients in a hospital ward where we do not seek to find the best method of living life to its fullest activity. The science of health is very different from the cure of morbid pathological cases. This is even more the case with the psychical states that are unusual and are bound up with a temperament that is unbalanced. As far as we have been able to observe, men and women who have dabbled in spiritualism have lost their efficiency. Many have warned others not to approach the study, as it leads to unhealthy-mindedness and a wrong perspective of life. It certainly has a pronounced tendency to lead men from Christ the true Light to follow the "will o' the wisp" that from time to time pretend to guide over the marshlands that have no path. Loss and perplexity are sure to follow the practice of spiritualism. We who have the guidance and promises of the Gospel have no room for the vain speculations that pass with some for scientific truth. They are really the unproved hypotheses of speculators who have never seen life steadily and cannot see it whole. Rooted in trust in God and His Christ, we do not need "controls" or darkened rooms to bring us into the presence of the dead in Christ. Knowledge may increase side by side with the decrease of wisdom. We see that on all sides to-day.

The War and Religion. We have recently read a number of books dealing with the incidence of war on the beliefs of the French people. Some writers maintain that there has been a great return to Roman Catholicism in France; others assert that the most that can be said is that there is a kindlier feeling towards the priests. It is estimated that about 2,000 French priests have laid down their lives in battle, and no one familiar with the record of their splendid bravery can deny them a tribute of admiration. They performed often the double duty of priest and soldier. They showed they could endure hardship without complaint, and as brave men they received the homage of respect from their comrades in arms. This is as it should be. But what of the mass of the men—what of the orientation of the thought of the people and their attitude to religion? We confess we cannot, in all we have read, find much to show that the Roman Catholics in name have become Roman Catholics in deed. There is a revival of natural religion, tempered by Christian tradition, that makes belief in a good God a motive to pray and worship during hours of stress. A certain number of men have taken that view, and in districts outside the war area we see it exemplified, as well as in the ruined towns and villages. Strange to

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say, the Roman Catholic elements in the British Army have made a deep impression on the French mind. They practise the religion they profess, and the contrast between the British Roman Catholic who attends to his duties and the French Roman Catholic who holds aloof has been a surprise. The most that can be said of the influence of the War on the French people is that they have lost the violent anti-religious fanaticism that was so widespread before the War, and there is a more tolerant spirit shown to those who accept the teaching of the Roman Church. There is no sign whatever of a revival of belief in Roman claims or an acceptance of the position demanded by the Vatican; but there is a better feeling towards the Clergy and a kindlier thought for those who are remarkable for their devotion. France has a great soul. It can be touched by the power of the Spirit of Christ, and if our Huguenot and Protestant brethren are as faithful as we expect them to be, we shall see their influence in many parts of the Republic when war has ended and the shattered remnants return to their homes. May God cause the light of His truth to spread in every department of France!

Why does God not stop the War? As a rule we take little interest in putting questions that cannot be answered. We live in the light of Gospel revelation, which is sufficient to guide our steps, and there is a great tract of life that is unrevealed to us. We are frequently doing our duty by acknowledging that problems faced in reverence cannot have any complete solution this side of the grave. We have to bow our heads in silence and say, "Thy will be done." Dr. R. F. Horton asks, "Why does not God stop the War?" and replies that it is for the same reason "that He lets me take my course, so wayward and faulty, and does not visit upon me the sins which have injured me, and injured others, and outraged Him. The same God that spares me, spares Europe when it runs mad, spares and waits when one nation specially enters into upon a course of insanity." He looks to see the unfolding of the Divine plan, and is convinced that the result, though it seems to us so slow, is quite sure, and it will do good. We agree that somehow the end of all will be good—otherwise the hope of this world were a lie. We cannot, however, in the midst of the struggle avoid wishing for a vindication of the Providence of God that would "justify the ways of God to man." Such a wish is natural, but we can only walk by faith, and trust Him who gave His Son for us to trace in His own way His path, and to make it plain to our reason, as it is to our hearts, that the Power behind it all is good, loving, and personal. The man of the world cannot see beyond what his sense experiences; the Christian, on the other hand, shares the secret of His Master, who has revealed the character of God to him. It is not always easy to continue trusting when the heart is rent with sorrow and the mind is distraught with the crushing load of suffering; but all who have been given the Spirit that enables them to cry, "Abba Father," know that God, in whom they trust, is able to overcome their fears, to lighten their darkness, and to fill them with all joy in believing. The man

who trusts God will overcome in His strength; the man who doubts will be wavering and uncertain in all he undertakes, and will be without that steadiness of trustfulness which constitutes three-fourths of the power of living rightly and doing justly in the Christian life. If we cannot answer hard questions, let us trust and not be afraid.

The Last Twenty Years Reading the inaugural sermon of the Rev. W. Charter Piggott, who has undertaken charge of Streat-ham Congregational Church, we were impressed by his remark that "The last twenty years have hardly been a happy time for the Christian Church." He rightly said much of its thinking has been done in a state of mental panic. "The Cross of Christ was looked upon as a sort of bomb which might explode in our hands if we were not careful." There is truth in this. Never, probably, since the Reformation has there been such a deliberate departure from New Testament conceptions of life and doctrine. On every side voices were heard urging the Church to adopt a new orientation of thought, and to abandon the inspired Word as the final authority on the revelation of Christ. On one side we have had the Church exalted as infallible, and a view of the mission of Christ put forward that is irreconcilable with the plain words of Holy Scripture. The Institution was to take the place of Christ, and its ordinances have in themselves a saving value that can only be found in the Saviour. On the other side, teachers declared that we must form a picture of Christ in accordance with the science and philosophy of the age. Miracles had to be jettisoned, sin thrown overboard as a fact of life, and the whole Gospel was to consist of the projection of all that is best in human thought into an ideal which we were urged to call God. Our Lord was the greatest of the sons of men, and His only Divinity consists in His participation of more of the Spirit of God than is possessed by the best of men. The supernatural was excluded from life, and every miracle in the New Testament that could not be made to fit in with prevalent conceptions of the working of nature was to be written down as unhistorical. We see the results in the decadence of faith. It is folly for men to say that Christ has greater and more widespread power over men than He ever had, and that the faith is more widely and deeply held than in the past. Our deserted Churches, the tone of our literature, and the atmosphere of every discussion on religion held among men who are not professed Christians all tend to show that religion is an "extra"—a personal peculiarity of some men, and not the great essential basis of all right living. The age needs to return to Christ as He lived and lives. We require the acceptance of the message of the Bible as the final revelation of God given to men. Its application to every age has been proved. Its simplicity is its secret of power, and although the modern man may not be worrying about his sins, his sin is worrying him, unwilling though he be to accept it. A revival of religion is the greatest need of the day, and this can only be attained by more closely following Him who came to save men from their sins.

World Mission Notes.

South American Missions. ALTHOUGH we are far removed from South America, the future of that Continent is of the greatest importance to us. It has from forty to fifty million inhabitants, and within half a century will probably double its population. For more than four centuries it has been under the religious tutelage of the Church of Rome, which practically had its own way in dealing with the problems of evangelising the natives and of maintaining the faith of the European immigrants. There have been incidents that show the self-denying zeal of some of the Roman Catholic missionaries, but as a rule those who have been sent to work have not been in character all they ought to have been. We remember meeting in a Continental train two young men bound for South America. They were going out as Missionary Priests. A little friendly conversation in their own language proved that what we consider to be an essential of Christian life had not been grasped by them. When amazement was expressed, they shrugged their shoulders and said, "We are men!" That remark proved the absence of an ethical standard that is absolutely necessary for all work among men in the Kingdom of God.

The State of South America. Lord Bryce recently presided at a meeting of the South American Missionary Union. He has published a book on South America that is marked with his customary insight, but, unlike his standard work on the American Constitution, it is an impressionist survey of conditions with which he was not familiar. It has been severely criticised in detail by those who know the country better than he can possibly know it. Speaking at the meeting of the condition of the Roman Catholic Church, he stated that the Roman Catholic Church sank to a lower level in Spain and Portugal than in any other Western country, and the level in South America was lower still. "The average level of the clergy—and if that was so, the average level of the laity also—had sunk very low indeed. Men of the educated classes in such countries as Argentina and Brazil had practically ceased to be Christian. They were not anti-Christian, but they did not care about adopting the Roman Catholic Church or Christianity in general. For them, Christianity was a thing of the past." The peasantry were still Roman Catholics, and so were the women. The men had dropped out. He advocated that the future of that continent should rest on the foundation of religious belief.

Missionaries and Roman Catholicism. Lord Bryce urged on his audience, who were not in sympathy with his standpoint, that missionaries should begin by social and educational work rather than by "work which was ostensibly the propagation of the Protestant faith" in order to avoid exciting the hostility of the Roman Church, which was still powerful. This at once raises the old and pressing problem of our duty to Roman Catholic lands. Viscount Bryce admits their low morality

in the case of the South American Republics. He sees the failure of that Church to raise the people to a Christian level of morality. He wishes to see religious influences at the basis of civilisation, and how can that basis be laid unless the Gospel of Christ is preached faithfully? The opposition of the Church of Rome is a factor that cannot be avoided. Experience has taught us that the circulation of the Scriptures and the preaching of the Word while winning men to Christ has a striking influence on the Roman Church that opposes. It stirs it to activity, and makes it strive to show itself worthy of receiving the adhesion of men who wish to lead a straight life. Apart altogether from the solemn obligation laid upon Christians to spread the Gospel, there is an unquestionable duty laid upon all who value right living and true thinking to show that the Gospel makes men act up to the highest principles, and by so doing lead the Church of Rome to be more solicitous for the maintenance of a moral standard.

Changed Ideas in England. Dr. Darwell Stone, in his last book, says, "The attitude of the Church of England towards the Church of Rome is changing.

Much unreasoning hostility and blind prejudice has disappeared"; and he desires to see adopted in the Church of England the blessing of the people by the Reserved Sacrament. He says definitely that "in the sacred rite the bread and the wine offered and consecrated are the Body and Blood of the Lord." Many in Spain and other Roman Catholic countries have suffered imprisonment because they could not adore the Host carried in procession. In South America this opinion concerning the localised presence of the Saviour in the elements is universally held by the Roman Church, and is the centre of the most popular devotions. The dividing line between Evangelicals and Roman Catholics is most clearly evidenced in the worshipping of the Host, and the great question before the minds of all who love the truth is the scriptural character of this teaching. If it be true, then missionaries to South America are unnecessary. If it be untrue, then it is the duty of Christian people to proclaim the Gospel message, Salvation by faith in Christ crucified, to those who have been redeemed by the Cross of Christ. Why have the educated classes in all Roman Catholic continental and South American lands abandoned Romanism? They cannot accept its dogmas as true, and they turn their backs on all Christianity, as they know of none other than that taught by the Roman Church.

Indian Problems. The War has made acute certain tendencies that lay at the root of Indian educated thought. British rule has unified India and made her peoples feel they are one in a way they never did in the past. They have shared some of our Imperial sacrifices, and the leading men have shown a patriotism that is one of the brightest testimonies to the justice of our rule. All this has focussed the spirit of nationality. The Christian missionaries have done much to create the con-

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ditions that give birth to this feeling, and it is well that it is so, for the only hope of the realisation of Indian nationality being a blessing to the country lies in its development on a Christian basis. Silently among the thoughtfully loyal leaders of Indian opinion, there has been springing up a desire for more self-government, due to the grasping of the conception of nationality. This was to be expected, and it has found its way into the Indian Church, where Indian ministers are becoming a more powerful element in the work of missions. Our missionaries have always shown the greatest prudence in dealing with secular questions, but they have unconsciously prepared the way for a great change that will be pregnant with fruitfulness for the work of God. Little by little Indians are obtaining a more prominent place in the government of their country, and the more they have responsibility placed on them the more necessary it is for them to be permeated with Christian ideals.

Indian Missionary Needs. The mass movements to Christianity have found the Churches unprepared to teach those who come forward for instruction and baptism. Bishop Warne, of the American Methodist Episcopal Church, says that his Church baptised in India in a recent year 35,000, and turned away 40,000. No fewer than 150,000 inquirers waited in vain. There were a million people beginning to turn to Christ, and the movement works among 50,000,000 people. The figures are astounding, and show the tremendous change that is taking place. Let it be remembered that the early Christian Church was very largely composed of slaves who found in the freedom that Christ gives, solace for their servitude. So it will be in India, and the Indian outcasts will be used by God to bring a new hope to their fellow-countrymen. We need men to instruct the converts, and we require schools in which their children may be taught the principles of the Gospel of Christ. It is true that ability to read and write is not everything, but the training that proceeds on Christian lines opens the intelligence and makes the hold on truth stronger and firmer. India now offers to the Church of Christ opportunities of a unique character, and imposes on it responsibilities that cannot be avoided.

Germans and African Christians. We can hardly credit the proved statements we have read concerning the actions of the Germans in East Africa. It is almost incredible to learn that German officers should have commanded the native Christians under British missionaries to "enter the Churches and pray that the Emperor may conquer all his enemies, and that God may be on his side," and then be guilty of issuing commands that led to unspeakable cruelty to native Christian women. "The incendiarism, food destruction, and immoral excesses were repeated in other places, with the result that the people on whom these hardships were inflicted suffered from hunger and grief and incurable disease." We have no wish to make Germany worse than she is in the eyes of our readers, but when we read the story of her treatment of the poor people who fell into her hands in East Africa, we wonder whether her agents had any conception of Christian civilisation. War has

always given occasion for men to show their worst side, but we do not know of anything in the annals of modern warfare to be compared with the methods of barbarism practised among natives by the commissioned officers of Germany.

Comity or Union in the Mission Field. It is being gradually but rapidly in many places recognised that something more is needed in the mission field than comity with Boards of Arbitration to decide difficulties: Co-operation enables men to see that they are engaged in a common task—in the performance of a common duty. Friction disappears, and a spirit of unity springs up. There is no longer competition, but a brotherly rivalry to do the best possible for the advance of the Kingdom of God. Much of this co-operative work is unorganised and the fruit of brotherliness. The Societies place at the disposal of one another the special machinery they possess for training Bible-women and for healing the sick. Missionaries meet at Convalescent Camps and learn more about one another, and in some cases there are conjoint institutions supported by a number of missionary organisations connected with different Churches. We all need a wider vision in this respect, and the closer the men and women at the front are drawn together, the better for the whole Church. There is no exclusive possession of blessing in the Mission Field, nor, for that matter, at home; but in the presence of heathendom, differences that appear insurmountable in old Christian lands disappear in the joy of doing like precious service among the heathen.

Work Among Jews in Enemy Lands. It is not generally known that, in spite of war, many Jewish missions in enemy countries have been able to continue. In Palestine, Vienna, Smyrna and Constantinople, in Buda Pesth and in Hamburg, British organisations have been enabled to continue their efforts to reach the Jewish population. This is remarkable, and shows that the agents have acted with considerable tact and devotion. Let us hope that the influence of these Mission stations may be felt even outside the circles to which they specially appeal. After the War, Jewish missions may very likely take quite a new direction, and it is essential that the Friends of Israel should pray earnestly that the greatest wisdom may be given to the Boards responsible for their guidance.

German Missionaries in Togo. In Mr. Oldham's masterly survey of Missions in 1916 we read that it is believed that German missionaries are permitted in the section of the country under British control to continue their work under restrictions. As we reported at the time, two consignments of the Ewe version of the Bible have been sent to the Bremen missionaries in Togo. Much as we all hate and detest the extraordinary inhumanities of Germany, we must be careful lest we be imbued with unjust feelings towards the missionaries in Africa who have been true to Christian principles and have not violated their duties as guests in British territory. To many of us, one of the saddest episodes of the War is the way in which some of those commissioned to work for Christ have disgraced themselves by using their position to work against the British Government.

The Pope and Church Unity.

As a footnote to an article entitled "The Dove of Peace," *The Chronicle*, our able and lively contemporary, the monthly magazine of the Protestant Episcopal Church of America, publishes a cable from Rome (this was in January) announcing that the "Pope plans a move for Church unity, proposes to name a commission to study means of ending schism, and to make overtures to Anglicans for reconsideration as to validity of their orders." We take it that this is a reproduction of the headlines in the newspaper recording the cable. We quote the characteristic comments of our contemporary on the proposals:—

"Thus are presented three lines of action, which call for comment.

"(1) The Pope plans for Church unity.

"Of course. Has not the Roman Church always wanted it? Has she not worked for it with fire and sword and rack, by excommunication on earth and eternal damnation in hell? Has she not her emissaries, conscious and unconscious, scheming for it now in the Anglican Church and in our own little P.E.? Our 'World Commission on Faith and Order' belongs as a body to the unconscious class, and it is much to be hoped that the same can be truthfully said of each of its members. The Pope is as sincere a believer in Church unity under his domination, as is the Kaiser in the unity of all states under his, each claiming to rule by an assumed Divine Right of Kings or Bishops. Neither of them understands that the medieval belief in a divine right of one man to rule his neighbours, in Church and State has perished in all enlightened nations, and that in them belief in government of the people, by the people, for the people has taken place, and in every other will take its place as soon as that other becomes sufficiently enlightened. The process of enlightenment is now going on in benighted nations through the terrible, yet chastening, experiences of war. By benighted nations is here meant those whose people still cling to the silly delusion of rule by divine right in State or Church.

"(2) The Pope proposes to name a commission to study the means of ending schism.

"Bless the dear, kind soul! He would do better to name a commission to study the means of changing human nature! His Church has been engaged on that job for nearly twenty centuries, and her sole success, and that success only in proportion as she has obeyed the teachings of her Divine Master, which she has so often disobeyed, has been with individual sinners, whose transformation into saints constitutes at once a noble glory for her obedience, a stinging rebuke for her disobedience. The

well-meaning old gentleman might also appoint a commission to study history, and point out the reasons for her glorious successes and lamentable failures. Schism indeed! What is schism other than an exercise of the divine right of every man to rule himself?

"(3) The Pope proposes to make overtures to Anglicans, and have the validity of their orders reconsidered.

"Cui bono? How an infallible pope can question a prior consideration of an infallible predecessor is a problem for the Roman Curia. It does not interest us Protestants. We do not care whether their validity is, or is not, recognised by the Pope. We know they are valid. If he does not, that is his affair.

"What an interesting analogy between the workings of the delusion as to the divine right of rule by one man over another man in Church and State! The Pope makes proffer of peace to the Protestants at the very moment when the Kaiser makes it to the Allies!!

"We suspect that Protestants will reply as have the Allies. No secret *pourparlers*. What terms do you offer? What reparation for past wrongs? What guarantees against future misdeeds? State them to the world.

"You, oh Kaiser, have deluged Europe with blood; you have destroyed the homes and families of a neutral nation, you have put its inhabitants under the yoke of slavery even to the extent of transporting them to your own country, so as to release more of your subjects to carry out your hellish designs to dominate the states at least of Europe, if not of the world; you have murdered the citizens of other neutrals lawfully sailing the high seas. You now want peace, as earnestly as you did want war. What kind of a peace are you after? Submit your terms for the judgment of a candid world.

"You, oh Pope, through your representative, Cardinal Gibbons, in 1913, have proclaimed that the only way to the unity of Christendom is by our submission to your rule and return to your fold, where we shall be welcomed as repentant prodigals. Do you take that back? Are you willing to treat with Episcopal and Presbyterian clergy as having equal standing as yourself in the matter of the right to preach the Gospel and administer the sacraments to their fellow creatures? To use the language of trade, what brand of Peace are you now trying to put on the market? Does it bear the Christian, or the Ecclesiastical trade mark? If the latter, we are not interested.

"In vain is the net spread in the sight of the bird."

Books worth Reading.

MENS CREATRIX. By WILLIAM TEMPLE.
(London: Macmillan. 7s. 6d. net.)

Mr. William Temple planned this book when a philosophical lecturer in Oxford, and completed it eight years later in London. It bears the marks of a man who has grown in intellectual stature during these years, and shows how the experience of life may fit in with philosophical prepossessions. The work is obviously meant as a criticism and commentary upon Bergson's "Creative Evolution," and its main object is to show that a mind, not a process, lies behind all things in nature and human life. The difference is of profound importance, for, in spite of many assertions to the contrary, it is doubtful if the great French thinker has any room for God in his system. Certainly there seems none for a personal God. Mr. Temple warns us against the too glib use of the word "personal," but it seems to us that everything depends on the thought behind the word, which is expressive of something more than individualistic, for it implies the existence of other personalities in close association with the individual person who has alone first-hand consciousness of his own personality. We are as unable as the simplest to lay bare the abysmal depths of personality, but we share with him and the trained thinker the experience that makes our own personality the most vivid of all existences, and through that interpret the meaning we attribute to a Personal God, a Personal Christ, and a Personal Holy Spirit.

Mr. Temple is a stimulating thinker, but we are inclined to think that, in common with many modern philosophers, he lays too much weight on the evidential value of art as something objective. The knowledge science gives is of series and co-existences classified by thought. It gives us no emotional pleasure. Art, on the other hand, with its relationships, gives us a conception we call beauty that depends on the relations of the parts to the whole. Thrown out of relationship by the introduction of something incongruous, we are conscious of a lack of beauty. Mr. Temple, in the extremely able contrast drawn between Browning and Tennyson, makes clear that to him Tennyson is as weak as Browning is strong in certain essential elements of artistic perfection. We differ from him, and we ask, How can there be an objectivity in art that makes one man conceive the artistic productions of one artist as worthy of praise, and those of another of condemnation? We also observe that Mr. Temple wisely leaves the leadership of Browning in his discussion of evil. With Browning, the evil is null, and nought is silence implying sound. With Mr. Temple, evil is a reality that serves to make man strong and to develop his character by resisting its temptations.

We are deeply impressed by Mr. Temple's exposition of the place the Incarnation holds in history and thought, and his emphasis on the Cross and Resurrection; but, as in many similar modern works, we find a reluctance to dwell on what salvation really means. Our Lord came to

save His people from their sins, and His whole life and teaching prove there is much more in His Cross than a great object lesson of the noblest hero in history. We do not in any way assert that Mr. Temple does not hold this conviction, but again and again, when we expect to see allusions to the great central passages in Holy Scripture dealing with the sacrificial death of Christ for our sins, we fail to catch the note that filled the thought of St. Paul. There really is something more in the words "By the Blood of Jesus" than is brought out by the comment, "In the inspiration of His sacrifice." We hope that many will read and reflect upon this book, which has much to awaken thought. It is not in places very easy reading, but Mr. Temple manages to be as lucid as the great themes he discusses permit.

HURRAH AND HALLELUJAH. By J. P. BANG, D.D. (London: Hodder & Stoughton. 3s. 6d. net.)

We have read this book with the greatest pain. German preachers whose names had been familiar to us in pre-war days as scholars and preachers, historians and leaders of thought, appear to have lost their reason, and in a blind service of a god of their own invention delight in sentiments that are the contradiction of everything Christ taught. We have seen no better documented volume, for the Danish professor who writes this book gives chapter and verse for all his statements, and is not afraid to show how on occasion the best elements in the German religious world repudiate the views of the men who have by their blasphemy succeeded in outrunning the limits of outrage. At the root of the utterances recorded by Dr. Bang is the strange development of German mentality. "Two thoughts are at variance with each other. The one is that a special German national religion, in harmony with the German mind, should arise in Germany elevated far above all other religions and practically inaccessible to others than Germans. The other idea, which is probably the more general, is that, just as Germany, in all other domains is to bless the world with the German nature (Wesen), so she is also called upon to be God's missionary amongst all the peoples of the earth, who can only profit by adopting Christianity in its perfected German form." On this account we come across continually the words "the German God." Germanism and Christianity are so intermixed that no one can tell where Germanism ends. After reading Dr. Bang few will find it possible to discover Christianity anywhere in the extraordinary extracts translated. What can we think of a writer who begins a battle prayer with the words, "Thou who dwellest above Cherubim, Seraphim, and Zeppelins in Thy heaven," or of the theologian who states the object of the German victories is "to prepare the way for carrying the Gospel to the nations who already know it, without employing it for their salvation, and to those who have not yet heard the message of God's eternal love." The most popular quotation is

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"the world may yet be healed by Germanism" and what Germanism means we find in hymns of Hate and praise of a barbarism that can hardly be visualised by English Christians. The book is one more proof that high ideals, when debased and corrupted, may become a greater evil than ideals that are low and mean in themselves. We pray that there may arise even in Germany a Christian opinion that will repudiate the spirit enshrined in "Herrah and Hallelujah" and other works reviewed by Dr. Bang.

SLAVERY OF PROSTITUTION. By MAUDE R. MINER. (London: Macmillan. 6s.)

This is a sad book dealing with a subject that cannot be set on one side by those who wish to render the best social service to the age. Though sad, it is by no means hopeless, as it is written by a woman who has had great experience of success as well as failure in dealing with the victims of vice. Her great object, however, is to lay down lines, not for rescue, but for preventive work, and without entering into the details of her many suggestions, we recommend all who realise the pressure of an evil that has become more terrible in recent years to pages that will reveal conditions that seem incredible, and point to the best means of guarding young people from lives of shame. We are convinced that nothing but Christian principles will ever successfully deal with the sins and crimes recorded in this illuminating volume.

THE MARK OF THE BEAST. By SIR THEODORE COOK. (London: John Murray. 6s. net.)

Few men possess the vivid style and masterly power of arranging facts and arguments that Sir Theodore Cook has displayed in his books on the War. In his last volume he brings together matter previously published, as well as a new selection of incidents and considerations that cannot fail to impress the reader. The main object of his study is to prove that we cannot enter into peace negotiations with Germany until Germany has been taught that violations of moral and international law bring with them punishments that deprive nations of the right to use their resources as a menace against world progress and civilisation. No one who has studied this well-documented volume can be in doubt as to the materialistic and anti-Christian ideals that inspire German policy, and of the diplomatic outrages—for her manipulation of documents and her lying pretexts are outrages—that have discredited her in the eyes of the world. Her crimes have outlawed her in the opinion of impartial neutrals, and we who have reluctantly but of necessity been for more than thirty months at war with her have no option but to continue the conflict until we and our Allies are in a position to impose on her a peace that will safeguard Europe from the recurrence of the events of July and August, 1914, that were arranged for the express object of forcing war on unwilling nations. We long for peace, but any peace worth having must bring with it security. Sir Theodore Cook proves how essential this consideration is.

THE EMPIRE OF SILENCE. By REV. CHARLES COURTENAY, L.B. (Sampson Low. 6s. net.)

Mr. Courtenay, who is British Chaplain at Rome, and a Member of the World's Evangelical Alliance, places us all under an obligation for this charming and unique volume. Silence is golden, and we seem to remember one who said,

"Whoso keepeth his tongue keepeth his soul"; but, as the author rightly comments, "There are things which must be broken to be preserved, and Silence is one of them." The book is unique of its kind; it fills "an unoccupied niche in literature," and we warmly recommend it to all who desire a feast of rare and refreshing fruit from the garden of literature, plucked from various trees—the Bible, Biography, History, Science, Childhood; and even "The Silence of War" is not overlooked. A closing chapter is devoted to "The Humours of Silence." The book reveals wide research, and we hope Mr. Courtenay and the publishers will be rewarded by an unexpected and appreciative number of readers.

THE MASTER PROBLEM. By JAMES MARCHANT. (Stanley Paul & Co. 6s. net.)

More and more the facts of the underworld are being forced upon a too unenlightened public. Mr. Marchant handles the subject of the hidden plague in a masterly fashion, and his book may be regarded as a wise and trustworthy marshalling of facts—things as they have been and are, not only in this country, but abroad. It is a sad revelation, and in some respects an unpleasant subject; but nothing is gained by closing the eyes or discounting intelligence in this and similar directions. Public opinion is being aroused, and Mr. Marchant's volume will help to guide it in the right direction. We and others long to see greater emphasis placed upon the power of the Gospel in dealing with the social evil. Acts of Parliament and Councils can do much, and a noble army of men, and women too, are devoting themselves to this aspect of the problem; but we recall a stanza of Miss Crosby's hymn—

"Weep o'er the erring one,
Lift up the fallen;
Tell them of Jesus, the mighty to save."

OUR HAPPY DEAD—WHERE ARE THEY?

By REV. HUGH D. BROWN, M.A., B.L. (London: Morgan & Scott. 1s. 6d. net.)

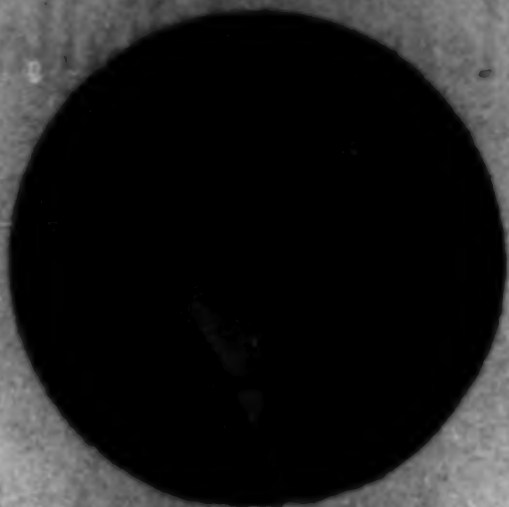
A little volume substantiating the view of St. Paul that "to depart and be with Christ is far better." Mr. Brown proves from Scripture that this is the happy lot of all believers in Christ. He holds that we shall know our loved ones, and each other, as we have been known—when the mists have rolled away.

CHRIST MAGNIFIED. By CANON W. R. REGINALD MORROW, M.A. (Marshall Brothers. 1s.)

This is a course of six sermons on a great subject. They are full of pure evangelical truth, coupled to a pathos befitting the subject and arresting attention. We strongly recommend Canon Morrow's little treatise; it is packed with good things, conducive to a heart knowledge of Christ, and a life of witness and service.

THE CHURCH AND THE WORLD PAPERS. (S.P.C.K. 2d. each.)

A set of Missionary papers, nine in number, by such well-known writers as Rev. W. E. S. Holland, Rev. Cyril Bardsley, Miss M. C. Gollock, Dr. Eugene Stock, and others. It is of vital importance to the Missionary cause that Missionary publications bearing directly on the immediate issues of world evangelisation should have the widest possible distribution. These papers present a strong claim, and should prove useful in many circles of Missionary study.



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If the Church of Christ would only awake to its privilege, it could enter innumerable open doors in any of its great republics.

PERU, the last to remain bound by Rome's thralldom, has at length declared for religious liberty, and its doors are open for a great advance—but how few are ready to carry the Message into its cities and across its mountain heights.

BRAZIL is open to the missionary in every part. Its people receive the Gospel eagerly: where ten once gathered, a hundred meet to-day. Yet three-fourths of that country—as large as the United States—is unevangelized.

ARGENTINA, whilst feeding other nations with its surplus stores, is itself starving for the Bread of Life. Disgusted with Rome and staggered by the failure of materialism, its progressive people listen to the Gospel where it is preached with strength—but in the most evangelized province, Buenos Aires, as large as the United Kingdom, 67 out of its 108 divisions have no known witness to the Truth.

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has 52 missionaries and a band of native helpers at work in these republics, and their testimony is that **NEVER WAS THERE SUCH A RESPONSE TO THE GOSPEL AS DURING THESE DARK DAYS OF WAR.** Eager to hold that which has been won for Christ through blood and tears and sacrifice, the Union is, nevertheless, face to face with a financial situation that threatens to become acute. With an expenditure amounting to £1,000 a month, its income for the same time since war began has been frequently only half that sum.

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